The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 14.—WHOLE NUMBER 1054.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 9 " " 6 "
And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M:
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for May.

29. ASCENSION DAY. (Proper Psalms.)

JUNE.

1st Sunday after Ascension.
8. WHITSUNDAY—Proper Psalms.
9. Monday in Whitsun-week.
10. Tuesday in Whitsun-week.
11. St. Barnabas. Ember Day.
13. } Ember Days
14. }
15. TRINITY Sunday.
22. First Sunday after Trinity.
24. Nativity of St. John Baptist.
29. Second Sunday after Trinity. St. Peter.

Poetry.

Hymn for Ascension Day.

BY THE REV. J. S. BROAD, M.A.

Acts i. 9—Psalm xxiv-10.

Come forth, ye radiant sons of light,
The King of Glory seeks His throne;
Attend Him in His heavenward flight,
And Him your Sovereign Master own;
Man's deadly foe
He hath laid low;
And now, victorious, He returns to claim
The guerdon of His work, the glory of His name.

Ye Cherubim and Seraphim,
Who wait around His throne above,
Prepare a song of praise for Him,
And hail Him with adoring love;
The heavenly doors,
Ye angel powers,
Unfold to let the risen Saviour in,
The Champion of the World, the Vanquisher of sin.

And 'tis a gracious conquest He
For Adam's race, in love, hath gained
Redeemed of God! look up and see
Captivity by Him enchained;
No more to lead
The fallen seed
In hopeless bondage to the dreary grave;
For He hath opened Heaven—the Omnipotent to save!

And precious gifts He hath obtained,
The purchase of His sacred blood;
For now the soul, by guilt bestained,
May bathe in His all-cleansing flood,
And ever feel
Its power to heal,
And pour into the breast a soothing balm,
A peace unspeakable, a pure and holy calm.

And God Himself, with man will dwell,
Subduing, by His Spirit's might,
The heart that listed to rebel,
And glory in its own dull light:
Where Satan reigned,
A place profaned,
The Living God His temple now will raise,
And with His ransomed dwell, through everlasting days.

Why gaze we idly on the sky!
With Jesus let our hearts ascend
Anticipate our home on high,
And ours with angel-raptures blend:
Lo! He again
Shall come to reign
In clouds and glory, judgment to complete,
Then may we rise with joy, our righteous Lord to meet.

—*Ch. of England Magazine.*

Selected Matter.

CHURCH PRINCIPLES THE REAL ANTAGONIST TO ROMANISM.

A Sermon

Preached in the Cathedral Church of S. Peter, Exeter, Thursday, April 24, 1851, at the Visitation of the Lord Bishop, and published at his request, by Ch: Ch: Bartholomew, M. A., Incumbent of S. David, Exeter.

PSALM lxxx., 14, 15.

"*Turn Thee again, Thou God of hosts, look down from Heaven; behold, and visit this vine;*

"*And the place of the vineyard that Thy right hand hath planted: and the branch that Thou madest so strong for Thyself.*"

The Text is taken from a Psalm written, as is generally supposed, during the Babylonish Captivity, and is eloquently expressive of the combination of adverse circumstances under which the Jewish Church was then suffering; a captive Church and people; "a strife unto their neighbors, and their enemies laughing them to scorn;" distracted, as is probable, by internal dissensions, and insulted as powerless by external adversaries; "the wild boar out of the woods rooting it up, and the wild beasts of the field devouring it;" all the powers, forms, and principles of evil arrayed against it.

Such was the Jewish Church then, such is the Church of England and the principles of England's Church now: captive, and if not in bondage to heathen masters, yet fettered by the jealousy of the state; checked in her powers of development; looked coldly on by those, whose highest and truest interest is to stimulate and direct her expansion; all power of self-government virtually denied; both from within and from without—to the attempts of an intruding Hierarchy—to the weakening assaults of principles eating into its very life, whether in an Erastian or Latitudinarian form; and beyond and above all this, the world and worldly men opposing with a fierce hatred every generous self-denying impulse, and striving to crush every attempt to raise the standard of Christian practice, "fearing the light, and hating the light, because their deeds are evil."

It may safely be questioned, whether our history presents a parallel to the difficulties by which God's Church in this land is now beset; whether such a combination of opposing principles, so powerful in their varied character and intensity of evil, ever before assaulted it; and it is at once melancholy and instructive briefly to state the cause.

The cause, the sole cause, was the revival of the distinctive principles of the Church. That such a revival was from God, no one, I think, can doubt, who remembers the zeal, the energy, the self-denial, the self-devotion, that accompanied it; the learning and the piety which it gathered instinctively, as it were, into its embrace; the enduring monuments of self-sacrifice which will forever attest the genuineness and reality of the movement; the noble school of Theology which it has, I do not say, created, but recalled to life; and which is yet destined to take a foremost place in, and bear the brunt of, the impending conflict.

It is sadly true, that the exulting feelings with which many amongst us regarded this movement have been most painfully chilled. It may be, we did not carefully remember, that no religious revival has ever taken place without its drawbacks; and that the transition from an elementary and most imperfect system of Theology, to one having a deeper, broader, and more comprehensive basis, more satisfying the spiritual wants of our mysterious being, could not be accomplished, without the danger of there being zeal without discretion; that learning might not always bring wisdom; and that even sincere and unaffected piety might degenerate into extravagance. Still it was with feelings of sorrowful surprise, that we mourned over the defection from our ranks, of many of those in whom we trusted; of some even, whom many amongst us must have regarded with affectionate veneration, at whose feet we have sat, whose words and works have kindled within us the undying flame.

When we found ourselves separated from such as these, by a gulph which may not be passed, and not only separated from, but in conflict with, them; the spiritual tie that bound us together forever dissolved, sorrow did indeed fill our hearts. But was it a sorrow that took away hope? ought it in any degree to shake our confidence in Church principles? No! "Let God be true, though every man should prove a liar;" the principles remain untouched, however we may lament their unnatural development

And there are feelings of a sadly consolatory kind, which mingle themselves allowably with our regret. What has been the effect produced by the change on those who have left us? Is there evidence of conscious peace, of settled, undoubting calmness and repose in the perilous step they have taken? I think not. In the extreme opinions into which some have rushed, so extreme, as even to shock and alarm those to whom they have joined themselves; there are, I suspect, signs of internal disquietude, of an unsatisfied conscience seeking rest in excitement, an excitement which has disturbed the intellect and clouded the judgment. It will be difficult, I imagine, for the succeeding generation to identify the mischievous fanaticism of the Priest of the Oratory of S. Philip of Neri, with the clear, powerful, yet ever over-subtle, intellect of the late Vicar of S. Mary's.

More painful is it still, to mark, as we cannot fail to do, the bitter spirit in which we are regarded by those with whom we once "walked in the House of God as friends." It would seem to be the clinging curse of apostacy to hate those whom it once has loved, with a peculiar intensity; and so strongly has this been manifested, and especially towards one, whose own most solemn and impressive words have assured us of his unswerving fidelity to the Church of his baptism, that we may not uncharitably come to the conclusion, that morally, spiritually, and intellectually, they have been *worsened* by the change.

We are now at the commencement of a life-long contest, the attempt of the Bishop of Rome to assert and carry into effect the doctrine of the Papal Supremacy. It is, in my opinion, a popular fallacy to regard it either as ill-advised or ill-timed: on the contrary, I believe time, opportunity, and concurrent circumstances, were all selected and acted on with consummate skill; and that even the imperious and arrogant tone was not assumed without a careful, well-weighed calculation of its probable results on the masses of the population, with whom there is ever danger, that pretension may be mistaken for rightful authority.

The Papal Rescript came upon us at a critical period in our Church's history; it followed hard on the effects of a disastrous Judgment, which has no parallel in Ecclesiastical annals: a Judgment in which, all logical sequence, all evidence was almost, as it would seem, set aside, and which ventured even to disregard human language as the interpreter of human thought.

This Judgment shook the Church to its foundations: it shook also, and alas fatally, the personal faith and confidence of many of the Church's members: day after day we heard of sincere and earnest, but mistaken men, precipitating themselves into the arms of the Church of Rome, all from one cause, all fleeing from a Church, unable, as they affirmed, to keep the good thing committed to its trust.

And here I will briefly notice another popular fallacy, namely, that these secessions were the immediate moving cause of the Papal Aggression. I do not believe it: the mainspring of Roman policy, as affecting this country, has ever been the *dread of the successful revival of Church principles.* It skilfully seized on the moment, when discredit (not unnaturally) was cast on those principles: it was the fear of them and the dread of them, combined with the tempting opportunity presented by the late Judgment, which determined the exact period of the Papal Aggression.

The policy of the Court of Rome is now, as it was in the days of Laud, to whose thorough sincerity and integrity of purpose, however qualified by harsher and sterner features, history is at least according a tardy and reluctant justice. Unscrupulous in the means it employs, ever marked by a disingenuous subtlety, and a wisdom that is not from above, but earthly and of earth, Rome ever strives to defame those whom it most dreads, and will wear any shape, and consort with any allies, that may enable her to work towards her proposed end.

And certainly the Papal pretensions have been attended, for the time, with singular success; the most sanguine Romanist in his wildest dreams, could not have ventured to imagine the unexpected aid which has been afforded them. For how have they been met? Did the governing power of this great country, direct the justly awakened popular indignation into its proper and legitimate channel? No; it diverted and divided the mighty stream; it called the attention of the common enemy to our unhappy divisions; it paraded, not our strength, but our weakness, before the astonished eyes of exulting Rome.

And what has been the result? At the meetings all the agitation was permeated and vitiated by one great and grievous error. The nominal and real object were not identical. Men met together nominally to repel the Papal Aggression, but really and truly to assail, what I in my conscience believe to be, the true distinctive principles of the Church of England, and on which her final safety depends.

When the present excitement shall have wholly subsided, many will look back with sorrowful surprise on the mistake into which they have unhappily been betrayed; they will see, that hardly a single, clear, definite, intelligible principle was propounded; it was the spectacle of a disorderly, tumultuous many, making incoherent, aimless efforts in the presence of a small, but compact and well-disciplined body. "Can we doubt that while we have been made a strife unto our neighbors, that our enemies have laughed us to scorn?"

How has the result of this agitation been treated, even by those who called it forth, but as a tale full of sound and fury, signifying almost nothing. As far as legislative enactment has hitherto proceeded, it is ludicrously disproportionate to an excitement which threatened at one time to convulse the whole Empire; and we look in vain, either in popular agitation, or even in Legislative Councils, for the true principle of resistance to an aggression, of which it would be unwise to deny the importance.

The only principle on which Rome can be successfully met, is by *a solemn, deliberate, national denial of the Papal Supremacy;* the repelling an intruding Hierarchy, on the one simple, intelligible ground that the *Sees of England are filled,* and that as in the days of old, anterior to the Papacy, the cry was, within the very walls of Rome, "One God, one Christ, one Bishop," that so it is now; that the law of the Universal Church forbids the co-existence of two Bishops in the same place.

This is the point to which the impending conflict will rapidly converge; all other questions will merge in the question of authority; and most cheering would it have been to us, had our Rulers met the Papal pretensions by a simple appeal to this definite, well-understood principle of the Church of Christ.

For has not the admission of the Papal Supremacy, as of Divine appointment, been to the many the great snare? has it not been the point which, once admitted, left scarcely any other obstacle in the way of reconciliation with Rome?—And well it may. Admit it, and all details of the faith, all questions of corruptions and novelties, become of secondary and very inferior importance; it covers, and overrides everything; it acts as a blind to any thing that might startle and alarm; it affords an excuse for putting off to a more convenient season, any disturbing considerations springing from other parts of the Romish system.

This is the question to which the whole contest will speedily be narrowed, and in which we shall have this inestimable advantage, namely, that the Papal Supremacy can only be controverted on the ground of the Divine Institution of the Episcopate. The denial of the one, is the affirmation of the other.

Well may we say, that in this question, "others have labored, and we shall enter into, and profit of their labors." It has been thoroughly sifted and examined, and the Divines of the 16th and 17th centuries have brought the whole weight of their learning, talent, and laborious research, to bear upon a point which was felt then, as now, to be of the most vital importance.

It is one on which no new light can be thrown; the principle, on which it must be determined, is well understood, a simple appeal to the evidence of ecclesiastical antiquity; an argument purely inductive, and by which both parties must consent to abide.

I am aware that one powerful intellect, which once we loved to call our own, has taken a bolder and more hazardous step, and appealed, as if in despair, from the evidence of antiquity to an *a priori* argument based on the necessity of an infallible guide. The measure of success with which he has done so, may well be estimated by the surprise and alarm with which the attempt is regarded by all, but a small party of the Romanists themselves. It is a theory which sacrifices the authority, almost the existence, of the Episcopate, to the one point of the Papacy; involving such a disregard of historical evidence, such a perversion of the judgment by one favorite idea, as will lead the Church student to rank it in the same category with that imaginative reasoning, which has developed the whole system of Roman Mariolatry, from a vision seen by Gregory Thaumaturgus, re.ated, a century afterwards, by Gregory of Nyssa.

Yes, amidst our many and grievous trials, the consolation of the Apostle is ours also: "we are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed:" our faith is steadfast still; we may not doubt that we are a branch of the true Vine, a branch that God Himself hath planted, a branch that *once* He "made so strong for Himself." The history of the Reformation teems with marks of God's guardian arm over us, separating us for a great and peculiar work in the economy of the Divine Dispensations. To us were preserved those precious χαρίσματα so closely interwoven with the very life of the Church, Orders and Sacraments, authority to preach the Word, and means to minister to the spiritual life. This is not denied by many high authorities, even amongst the Romanists themselves; they allow our Orders, they deny our mission, a denial which assumes, and takes for granted, the great question on which the whole controversy rests, the Papal Supremacy.

Armed as we are on this point, it is allowable for us to dwell with hope on those signs of life in the Church, which, like gleams of light, edge the dim distant line of the Church's clouded and wintry sky. We have passed through a time of spiritual lukewarmness and indifference; a century of neglect had so paralysed all our energies, that, at the commencement of the present century, all traces of the vigor which characterized the Reformation had departed.

Such is not the case now; the feeble spark has been kindled into a bright and glowing flame.—Can it be denied, that with all our drawbacks and hindrances, our position as a Church has improved? Are not Church principles better understood, widely extending themselves, and stirring in the hearts of multitudes the very depths of the spiritual life? Has not the very Judgment which called in question the truth and certainty of the Church's teaching, been the means of bringing out the true definite character of that teaching in so strong and clear a light, that, in an excitement which aroused all the energy and earnestness of the Church, no *body of men* came forward to support the dubious and equivocal light in which it attempted to place the doctrine involved? Here and there individuals may have committed themselves to such an opinion, but no *body of men* hazarded their collective judgment in denying that Regeneration by Baptism was the doctrine of the Church.

The Sacramental system then, which is the very life of the Church, will not, we may trust, be permanently injured by a Judgment universally allowed to have no moral weight; and the thought may well temper the bitterness with which we cannot but regard any attempt to impugn a doctrine, dear to the heart and all the heart's best feelings, consecrated and hallowed to us, by the clear, unvarying testimony of all Christian antiquity.

Nor can it with any justice be affirmed, that the late demonstrations were an evidence of the rejection of Church principles by the members of the Church itself. *The great body of her communicants* shared not "in the madness of the people," their voices were not heard in that "strife of tongues" They, whose religious habits and characters had been formed by the uniform action of Sacramental indwelling grace, shrank, it may be culpably, from a popular tumult, in which things holy and profane were indiscriminately trampled on. Subtract from such assemblies, the avowed Dissenter, the mere political partizan, that large body of people, alas that it must be said, who have no fixed religious convictions, and who are at the mercy of the slanderer and blasphemer, and a small residue will be left, whereby to judge of the religious mind of England; a mind which partakes strongly of the national character, avoiding prominency and display, and quietly and unostentatiously occupied in the discharge of its duties. I repeat, there has been no condemnation of Church principles by those, whose opinions on such subjects are alone entitled to respect, the *great body of Church communicants.*

We shall do well to remember, that in this our time of trial, Rome is not our only enemy. The revival of the distinctive principles of the Church awakens also the instinctive opposition of the world. This has been, and ever will be, for if faithfully received and acted on, they are to it a constant rebuke. This is the necessary condition of a militant Church; and any religious system which anxiously conciliates popular favor, which disturbs not the smooth, easy current of indolence and indifference, down which the world loves to glide, carries with it its own condemnation. Our path is plain, our duty clear before us; to us is committed the task of vindicating and reasserting the great principles of the Reformation, the principles which distinguish and separate us from Rome on the one hand, and the vague and barren generalities of popular Protestantism on the other. It is a path which craves wary walking, in which both the love and fear of the world will constantly assail us; in which our faithfulness will be tried to the uttermost, in a conflict of which death is the only termination.

Ours is indeed a life-long contest; our lot is cast on a point of time pregnant with events fore-ing infinite and eternal results. Who shall say what twenty or thirty years hence may be the religious aspect of this Empire, or what will be the relative position of the English branch of the Church of Christ and her aggressive rival? Certain I am, that there are but too many concurrent causes which strangely help forward the assaults of our active and zealous, but subtle and unscrupulous enemy:—the fear-born jealousy of the state—our own most unhappy divisions—the hindrances to united Synodical action—that general spirit of lawlessness and repugnance to all authority, which in these, it may be the forerunners of the last days, is developing itself throughout the civilized world. Empires are being shaken, old forms and long recognized habits of thought are being weighed and sifted; all things around us speak of impending changes, affecting society in all its relations, all its interests, both temporal and spiritual.

And is it so; are the principles which have interwoven themselves with the very life of our souls, is their truth and vitality to be questioned? Is it possible, that the candle lighted by the Martyrs at the stake, the testimony borne by them, in words, which, as the words of dying men, we would fain hope were of a prophetic character; is it possible that light can be extinguished, those words fall to the ground? Brethren, on us does it depend, on us lies the dread, the almost overwhelming responsibility. The few remaining years of health and strength which many of us have yet to live, the longer space which may be permitted to the younger amongst us, all will be days of conflict, days of trial and purifying, days of sifting and weighing opposing principles. That sense of secure repose in which our forefathers lived, in which we ourselves, it may be, have too long indulged, must be abandoned now. We need the spirit of him, who, in the Church's time of greatest peril, stood unmoved against an opposing world. Nothing can save us but a steadfast adhesion to Church principles; that peaceful zeal, that calm energy, that tenacity of purpose, which springs from the reality, the depth, the intensity, of our religious convictions.

And be the thought ever before us, that zeal and energy are not by themselves sufficient; these alone may be, and often are, tinged with and marred by earthly feeling. There must be personal holiness, holiness of heart and life; that uniform consistent holiness, which alone can make the varied round of annual service, the ever-recurring discharge of religious duty to which we *must* devote ourselves, a "burden not too heavy for us to bear" This is the great and lasting recommendation of our principles; this it is, which ultimately sways and moulds the hearts and affections of the souls committed to our charge. We must be men of prayer; we must seek God, daily, if it may be, in His temple; no dread of the charge of formalism must hinder us from carrying into outward act our inward convictions of the reverence due to holy places, of the special and peculiar presence of God in Sacraments and Ordinances. We must shew that we live in a constant sense of the reality and nearness of the spiritual objects of the world unseen.

But even personal holiness is not sufficient.—If, Reverend Brethren, we deem it allowable to walk by a less ascetic rule than prevails in large portions both of the Western and Eastern Churches, take we good heed that this our liberty impede not the effects of our ministration. In whose ears more than ours, should be ever sounding the warning voice of the chief Shepherd and Bishop of our souls, "Whoso loveth wife, or children, son or daughter, more than Me, is not worthy of Me?" In every parish, *our* families should be the nuclei, the illustration, the living and persuasive testimony to the truth and power of Church principles; should shew forth the intimate connection of the grace of the holy Sacraments with Christian ethics and Christian education. "*Our* sons should be as the young plants, and *our* daughters as the polished corners of the temple," bearing witness to our own truth and sincerity, extending the influence of our principles where our teaching and preaching cannot reach, by a quiet and resistless influence, the influence of example.

Gird we ourselves, then, Brethren, for our noble warfare, the battle of the Church against the world. We know that the "friendship of the world is enmity with God," I do not say we should court, but we must not fear its hatred. Where the presence of God is, as shewn by the maintenance of principle or by the doctrine of holiness, there must we expect, that it will be met by the world with a peculiar intensity of hatred. For this we must be prepared; it is but the fulfilment of our Lord's prediction, that truth will be acknowledged by the world, yet hated and despised.

Be it so! What is it to us, if "our own hearts condemn us not, and that God which is greater than our hearts, and knoweth all things?" What is it to us, if the world shall hate us, if only "God, even our own God, shall give us His blessing"? Pass but a few short years, and we shall find that the evils we have contended with, are come to a perpetual end; while the good, which, through grace, we may have effected, is imperishable and eternal. Sursum corda! Let us think inwardly and ott of the days of eternity, of the glories that shall be revealed. Let us think of the veil lifted up, the Redeemer's countenance seen, of the "general assembly and Church of the Firstborn, of the spirits of the just made perfect," all gathered together; nothing sordid, earthly, sensual, cleaving to them; all that is pure and meek, gentle and attractive, wise and virtuous, noble and commanding, docile and obedient, honest and true, all met together, to form one "seamless robe," "one garden enclosed," "one fountain sealed," "one City of GOD."

Now to God the Father, God the Son, and God the Holy Ghost, Three Persons and One God, be all honor, glory, might, majesty, dominion, and praise, now and ever.

Communications.

For the Churchman.

Ad Clerum et Laicum.

MR. EDITOR:

I clip from the "Morning Chronicle" the following extracts from a very able and courteous communication, which, I am well assured, will be interesting, and perhaps useful, to your readers.

The occasion which called forth the article, seems to have been, the expression of an intention or desire in certain quarters to "drive out" those faithful pastors of our Mother Church, who in these sad, troubled days, are compelled to bear the stigma of Romanizers—an obloquy, which, some of our well-intentioned but ill-informed brethren, attach to thousands of the clergy and the vast body of the laity.

The writer protests against the injustice which *professedly* gets up an attack against the few, but carries an assault against the whole body of devout clergy and laity, who may fairly be called, in the accurate language of the Sainted HOBART, High-Churchmen—those who, as the Bishop of Georgia once said, are "Catholic for every truth of God, and Protestant against every error of man." A COUNTRY PARSON.

St. Paul, M.T.

"Now, I am not going to throw over the few who are now most visited with obloquy, in order to save the many. No case has been proved against them. They are charged with adopting Romanizing practices: and when one comes to examine what these are, the gist of the charge seems to be, that they have lights upon the altar, and a cross, perhaps, in their church, and that they use a more ceremonial Communion Service, than is common. But this does not prove them to be Romanizers. Two lights upon the altar, and two only, it turns out, are a custom of the early Reformation, and still a lawful observance of the Church; sanctioned also even now in Lutheran places of worship. This may be wise, or it may not; but it is not Romanizing. So with the cross: it seems from Neale, that the Protestant Queen Elizabeth always had a crucifix in her chapel, and that it also is used by foreign Protestants.

"Bishop Andrewes again, as we know from Prynne, had a most ornate, and, to persons not learned in ritual matters, seemingly a most Roman mode of celebrating the Holy Communion; and yet he was the great opponent of Bellarmine, and his notions of the Royal supremacy are so high that I for one cannot subscribe to them. So that these things do not prove Romanizing doctrines or tendencies: they may exist in persons opposed to all Roman errors, and submissive to Royal supremacy.

"But, even were this not so, even were those maligned men guilty, why destroy the innocent with the guilty? Those whom the Evangelical party attack because they disapprove their teaching, and have protested against it from the first—those whom the Government party attack because they are the great opponents of latitudinarian education, and of the entire subjugation of the Church to the Parliament—those whom Dr. Cumming, Sir Peter Laurie, and other Scotch Presbyterians attack under the English colors, beneath which they have no right to fight, because they hate the assertion of a succession of bishops and of union with the universal Church—these are not the very few who have decorated churches and elaborate ceremonies, but that whole body of devout, earnest, learned men, who during the last nineteen years have been laboring to infuse new life into the skeleton form of the Church of England, in order that the Church may both be saved herself, and save this country. These are the men really assaulted; these are the persons whom Lord John and Dr. Elliott for the one part, Mr. Close and Mr. Wilson for the other, and Dr. Cumming and Sir Peter Laurie for a third, would cast out of the Church of England.

"And now suffer me, at the risk of speaking invidiously, to say more precisely who these men are whom many are now seeking to eject.

"1. They are the most learned theologians in the Church of England. The body of divinity which has issued from their pens during the last few years is unrivalled in English Church history, for depth, learning, and devotion. In all the pamphleteering wars, also, or other controversies they have been overwhelmingly victorious, scarce finding a foe worthy of their lance.

"2. Their enemies even give them credit for being singularly devout and self-denying.

"3. Some proofs of this devotion and self-denial are to be seen in the churches and schools with which they have covered the land. They have founded colleges with extraordinary munificence, or personal labor, *e.g.*: St. Augustine's, St. Nicholas, Shoreham, with its off-shoots, St. Andrew's, Harrow weald, Bradfield, and the like. They have restored God's houses everywhere, which before were lying in decay and ruin, to His grievous dishonor and the great hurt of souls.

"4. Their principles entirely, and their labors and alms chiefly, have supplied the colonies with bishops.

"5. They commenced amid much obloquy the revival of Christian Sisterhoods, which are now generally approved, and have been adopted by persons wholly opposed to the principles of the honored woman who led the way.

"6. Out of their deep love for the lost and lorn sheep of the Good Shepherd, they have set on foot penitentiaries, at a self-sacrifice which England has not known for centuries. I need only mention Clewer and Wantage.

"7. The same body of clergy is the only one in the Church which is faithful to its ordination vows. I am not now speaking of doctrine. This is debatable ground. I do not concede it; but, because it is debateable, I do not contend upon it. I speak of the practice of the Church. Her system, her scheme for instruction and sanctifying the people, the observation of solemn seasons of repentance, of holy times of joy, the daily prayer, and the like, are observed by these men, and by these alone. They have a right on this score to be accounted the most faithful servants of the Church of England, and to be trusted as honorable and obedient ministers of the society which they serve.

"8. And by their diligent attention to souls, and by their unworldly lives, they have reclaimed from the ranks of the world hundreds and thousands who would otherwise still have been its slaves. Lawyers, merchants, nobles, have been made self-denying, liberal, sober Christians.

"For let me say, without any disrespect or any unkindly feeling, that the so-called Evangelical doctrine and practice do not commend themselves to every mind. Some minds they can never satisfy; and if they alone are offered to men, many will remain unconverted—lost in the loss of the world. If the patristic or modern Church party are expelled, there will be no longer within the Church of England any preaching or any devotional system which will attract and retain those minds which are now redeemed from the cares and pleasures and business of this life, and are bringing fruit to perfection under the Catholic teaching of the Church of England. The Evangelical party will fall back from the point to which they have been, perforce, drawn on: communions will become unfrequent; daily prayer will cease. The sheep will wander from such a fold.

"Let the people, then, consider well who these men are whom some would cast out—before it is too late; before any new test or tyrannic exercise of civil power be brought to bear upon them; or before the immoderate party now soliciting their co-operation have so far committed the Church, beyond the wishes of the moderate, to Erastianism, or to false doctrine, that even in that compulsion these conscientious must retire, broken-hearted, desolate, without a home or hope in this world.

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"They confidently affirm that their doctrine and practice are both far more accordant with those of the Church of England than the doctrine and practice of any of their opponents. Moreover, they plead not for themselves, but for their flocks. They have already shown, by their sacrifice of preferment, by long adherence to an unpopular side, and by the sacrifice of their property, through over-abundant giving, that they seek nothing for themselves, but rather the good of this Church and people.

"How fared it with the Church of France when the Jansenists were suppressed? How fared it with the Church of England when the Wesleyans were driven into schism?

"But I must use even higher pleas than these. God's way, when He would reform His ancient Church, was to send teachers and prophets—strict, severe, and unpopular—whose words were bitter but healing; and men's way was to refuse to hear, to persecute and to cast out, so that His goodness was frustrated; and so there was no reform, no revival, and judgment of necessity followed where mercy was declined. How uniformly this was the case up to the first captivity we all know. And before the final rejection of the ancient Church, the same history was repeated, only more awfully, considering who were the persecuted, and what consequences hung upon their rejection. The Jews committed the same mistake again, and they have never recovered it. Everywhere they cast out of their synagogues those who would have reformed them, and given a new and lasting life to the decayed system of their Church. They did it, many of them religiously, with good intent, but erring judgment. It was God's last offer. The dry bones were not quickened, and Israel is a corpse unto this day.

"Pardon me if I cannot help finding some likeness to those days in these. Pardon me if I believe that the Church of England had become Judaical—a system without life, a form without power. Pardon me, also, if when I see life and power suddenly and most marvellously infused without destruction of the outward form, such as is ever the march of schism—when I see the lifeless organs quickened, and the whole body instinct again with action, and energising in every part for the fulfilment of its object—the glory of God manifested in the deliverance of man from sin and sorrow; pardon me, if, when I see churches, and colleges, and schools, and sisterhoods, and penitentiaries set up, and self-denying clergy toiling under the cross of worldly discouragement, and slights from spiritual rulers, and grievous scandals and hindrances in the Church—pardon me, I say, if I see in all this the hand of God, and believe it to be God's restoration of His Church, His greatest gift to her, His greatest works of grace in her, and perhaps his last—one which, if used, may make her the glory and blessing of Christendom, but if rejected, will leave her forsaken.

* * * * *

"Do not incur the awful peril. Let things take their course Leave it to the Church to recover from Romanizing tendencies, as she recovered from Puritan tendencies in the seventeenth century, and from worldly principles in the nineteenth. Hope that temptations to schism will diminish, that no more such wrongs will be done to the Church, nor such injustice and scandal put upon her. Hope that men's minds will become more settled. Hope that the authorities of the Church will act more boldly for her, so that the parochial clergy may be less hrarassed, less forced out of their natural sphere. Hope that men will concede to each others' feelings, when they see each other equally desirous of obeying their common laws. Be slow to suspicion, anger or judgment; and quick to help in every good work. Be not responsible for suppressing a movement which bears upon it so many signs of God's hand. "Refrain from these men and let them alone; for if their council or their work be of man, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

For the Churchman.

BROOKLYN, May 20th, 1851.

"Who are the Romanizers?"
"Things strange and not strange."

"These are titles, Mr. Editor, of two very sapient articles that have lately made their appearance in the paper *called* the *Protestant* Churchman. I am not a reader of that paper. It is not to be found among our papers and periodicals which are intended to present facts, to instruct, to improve, to edify. It must be a source of unfeigned grief to every intelligent mind, whether in the Church or out of it, to see in the editor of a professedly Religious Journal such a wide departure from all that is just and honorable and true. He deals in denunciation merely. There is not an argument set forth, not an argument answered. In his sweeping declamation he would hurl down the eternal temple of justice and of truth, and erect what he calls "the new party" on its ruins; and doubtless as he reminds his readers of the power and influence of his voice in attempt

ing to crush, and finally bringing to a premature grave, the young, gifted and lamented Carey, might not he be chosen as the great leader of the host of extermination; how obtuse must be the diocese and unappreciating, not to honor with the office of Provisional Bishop the editor of the Protestant Churchman. Why has he not been even named before; why may he not be named at the next Convention. Surely the leader of Protestants should be honored. Dr. Seabury, formerly editor of the Churchman, and the able defender and champion of the Protestant Episcopal Church, i. e. the old Apostolic Church as it has come down to us; he required but a few votes more at the last Convention, and he would now have been our Provisional Bishop. So much for the "sympathy that is irresistibly setting in" in favor of Dr. Anthon's new party, making speeches, and making extemporaneous prayers at anniversary meetings, notwithstanding the sympathy, and that which is better, the appreciation of worth and moral excellence, and the capacity for correct discrimination between a high order of intellect and moral greatness, and the narrow-mindedly selfish, ambitious, arrogant and vain; the native reverence of man for what is truly noble, and his native detestation of what is base and ungenerous, the praise and honor awarded to sterling virtue; these qualifications for election, in proportion as they are allowed to influence action; (and in proportion to the usual march of truth and intelligence, they will actuate it,) then at the next Convention there will be a stronger demonstration than ever of the progress and triumph of high christian principles, christian firmness and christian zeal. Then the few votes that were wanting for Dr. Seabury at the last election will be more than supplied; I would have said, (the editor of the Protestant Churchman notwithstanding;) but really the efforts, the spasmodic efforts of that paper are very futile.—It breathes too strongly of disappointed ambition, crest-fallen hopes, acrimony and ill-will to do any harm among the *thinking* portions of mankind.—Yet it is amusing to see how he would deceive the unwary. All who are not of his way of thinking are on the borders of popery, nay, within the very confines of the dread dark abyss!—The venerable and beloved rector of Trinity Church, is denounced, because "he assisted at the examination of Dr. Carey." The "Trinity Church party are the Romanizing party," he says, because they voted for Dr. Seabury, casting, melancholy to relate, more than 70 clerical votes for him." Aye 70 clerical votes. That is the direction in which sympathy is setting in, and to which common sense, the Church, and her safety united in directing them. And their intelligence has increased since then, and the eyes of others have been opened. Dr. Anthon chafes in vain, and he has been thought unwittingly the means of opening them. Popery is a bad thing, but he has so fairly illustrated its spirit, or rather that which they say is its spirit, in his paper, that men begin to see Popery *most*, where they might *least* expect it. I mean that spirit of intolerance and persecution and cruelty, unmitigated, that breathe throughout his columns. To answer his purpose, he can relentlessly harrow up the ashes of the honored dead; pour the gall of bitterness into the heart of the honored living; the object seems to be, persecute, persecute, destroy. And he exactly imitates the Romanists, by trying to carry people by surprise and excitement; he would enlist their sympathies by holding out wonderful prospects of success; he panders to the low appetite for change among unworthy men, by trying to raise prejudices that cannot exist nor be enkindled against the rich beneficence, the christian philanthrophy, the extensive influence of one of the noblest institutions amongst us, Trinity Church. In this last, indeed, he does not follow the example of Rome. As to whose example he follows in this, I leave his own conscience and every intelligent reader to determine. He speaks of the Churchman as "attempting to revive the prostrate cause of the Diocesan of New York" Now, even with the little discernment which that editor possesses, he must be aware that there is some difference between saying that a cause is prostrate, and actually prostrating it. The cause of Bishop Onderdonk never has been and never can be prostrated. It is the cause of right—it must triumph. True, if a combination of malice and ambition could have done it, that would have been effected long ago. It is in vain now for merely denunciatory statements and misrepresentation to be made by his enemies. They all go to prove the malignity of Bishop Onderdonk's adversaries, and the weakness of their cause. In the two articles of the Protestant Churchman there is not a single argument. All is misrepresentation, denunciation and scurrility. In reviewing an article of your invaluable paper, showing the inconsistencies of Dr. Tyng and others, he neither apologises for it nor refutes it. In reviewing the articles of the Herald, sent to you by me, he does not meet a single argument contained therein. The cause is pronounced ex-cathedra, to be "prostrate," and that is enough,—this is Popery. No Bishop can hereafter receive sentence of indefinite suspension, and should not Bishop Onderdonk receive the benefit of that wiser and more righteous legislation? But the Protestant Churchman says no, "his cause is prostrate"—there is no reasoning from this infallible decision, no appeal to humanity, none to justice, none to the common sympathies of our nature; none to the common sense of right in man; none to conscience—this is Popery in its worst possible form. I challenge any man to produce a worst specimen of the worst form of the old intolerant persecuting spirit of Popery, than that manifested by the Protestant Churchman. It might be expected that the editor of a *Protestant Churchman* should be capable of reasoning, especially where he undertakes to denounce and vilify the writings of others. I challenge him to meet as a scholar should do, and as a christian man should desire to do, the reasons given in those articles for *suitable* relief to our Diocese, which is for the removal of the sentence of indefinite suspension from our grossly injured Bishop. By accepting this, he will employ his time better than by giving vent to a species of scurrility, which even contributors to Punch would esteem unworthy of their good sense as men and their good will as brethren.

VERITAS.

For the Churchman.

The Place whereon we Stand.—No. VII.

There are some worthy persons so little practised in the way of thinking, or so long accustomed to think wrong, that they can use, again and again the self-same words, and those, too, of the most honest simplicity, and yet they will never open them to see if there be any meaning in them, or whether it has dropped out. They never knew or thought of that necessity of other minds to understand and to exact the meaning of the words; indeed can hardly understand how much exactness truth requires in thought and language.

To these the everlasting axiom, *That the Church is one*, may be a thousand times repeated, and it must yet a thousand times be urged that one is neither two or three nor any other but just one. The few secessions that are taking place, while they add nothing to the absolute truth which we are advocating, will yet, we may believe, with some of those on whom pure reason falls unfelt, be weighty arguments. Why should not those have gone, who have abandoned us? why should not many others go, if this accommodating Romish body,—in which beneath the straitest bondage of the mind, exists the widest freedom of the inclination,—be, with whatever gratifications, what it has been called: only "another part of the Lord's Vineyard"? Most of them have been men of worse than small account except to themselves and Him who died for all men: but what shall keep back honest, earnest men like one, at least, of those who in ten years have gone astray, if disappointment, pique or inclination urge them? Nothing, until it is once established with us all, that between us and Romanism the question is not, Which is the better branch of the Church Catholic: but, as the adversaries understand and act upon it, Which is the Church? There will undoubtedly be more apostacies—alas for it! There will be more, undoubtedly, until there come some new object of general longing which now is for a unity ill understood, and forms and symbolism far overrated. No men of words and definitions can ever build a wall out of particular objections to the Romish System, or to any other, such as will not first tempt some inconsiderate brother to leap over it, and if the whole argument be but one of less and more, especially if it come to this: "Is" in essentials; in some respects, "is-not,"—let any well-grown child be tied with this and nothing better, and when the inclination takes him, he will get up and go at his leisure to the Roman Sect, throwing it from him, as he walks along.

As for the danger to the Church, let no man's heart fail because of any thing that is come and gone. More men will fall away, and yet not many more: for although thousands may have innocently held the error which was held by those who have departed, yet not one in a hundred holds it in any such practical or real way as to render it possible for any force of common circumstances to make them act upon the supposition of its being true. It is a miserable thing, indeed, which yet we cannot but believe, that there are undetected agents of this most unscrupulous of all bodies politic, who in the midst of us are acting all their days a lie in the name and for the glory, as they say, of Christ who is the Truth: but in spite of those who "lie in wait to deceive, speaking lies in hypocrisy," in spite of vain and self-willed men too, of our own, that, like the rustic conscripts of Napoleon, are, in the words of his hard jest, "but food for powder," we shall conquer in the end, just as the Church has conquered in every controversy since the Reformation.

"Be of good cheer," the Saviour says, "for I have overcome the world;" and with these holy and heart-healing words in our ears, let us look, unmoved, except by faith and love, on times of trouble in the Church. Such times must come: nay, blessed be God that such times do come; such times as call out what is noblest, holiest, most manly, most divine in us. Weak faith, indeed, is tried; bad passions are encouraged: some gentle spirits saddened or it may be crushed; and all men's hearts beat fast, and life and strength are spent, in times of danger and of struggle; but yet true faith is strengthened and even the gentle and lowly virtues, such as patience, meekness, humbleness and love, often stretch outward and upward under the dark sky, and while the fierce winds are abroad, because God's gentle showers come down withal, and nourish more, in shorter time, than the sweet dews of peaceful days, each morning and each even. And oh, what noble boldness and what enduring courage to set the strong foot fast against the adversaries, or to bear up against the headlong friends: to stand unmoved, and with bare head and breast, while friend and foe, alike, are thronging close around one and against him. Such things, the evil and the good, belong to stirring seasons in the Church: and times of earnest life and strength are always times of struggle. Be we then, not afraid, except of not doing our own duty. The earth, we are assured, is poised upon no pillar, nor on a golden cow or tortoise, nor does an Atlas bear it up: and, for the Church, it hath foundations none other than Christ Jesus—it will not fall, except, as the Lord says, on the offender, grinding him to powder. He says again, "Let not your heart be troubled, ye believe in God, believe also in me." But let us, as has been said before, know both ourselves and one another.

To go on with our purpose: though to a clear mind that can see the truth in its essence, the very showing that the Church in which we are, is true, proves surely that no other is, which is at variance from it, because the oneness that God loves and that Christ the Redeemer prayed for, is not a mummy, but a real thing, of spirit and of matter, and needs a good deal more to cover and enclose it than dry, mouldy parchment. Our principle, *That the One Church of old has but one true and proper representative on earth*, is the old principle and true; and therefore, if we prove the claim of that one church for which we speak, all others which exclude it or are excluded by it, are by the very fact, disproved. Moreover, our claim, of good to-day, is absolutely good, and any man who is not competent or compelled to argue it, may be satisfied. This is not yesterday, nor long-gone, but now. To know our place and privilege it is not necessary that every man should stem the stream, and search along the silent shores, among the sleeping sedges of the Upper Time, for traces and memorials of what once was. Nor does it matter to most men, (although our argument will not neglect so main a part of it,) how the case stood five hundred years ago. It is the living Church of this day, that fronts the living adversaries of its rights. It goes forth, as the sun goes, in his strength, with God's great Word for its commission and its energy; no other one may trespass or travel on its orbit. Nought else may bear its name, as not another has been gifted to fulfil its office.

On this ground, we repeat, (whoever will but see it) we may stand, while any thing abides.

But here we do not mean to stay, at present. There are "offences" which must be removed. Now, truly the great difficulty with some for whom I write, will be to make them understand the use of words. Those which they use express to them no definite idea, and are not capable of any fair and simple meaning; and the idea is such as will not stand without the words. Thus, what, with the confusion of the language and a confusion of ideas, they are not in a state to understand, nor to make themselves understood; to give a reason, nor to be convinced.

Unhappily the inclination to remain in error is a common one, and so, with some, dulness of conscience increases very much the dulness of perception. Others there are who do not admit a truth which they have never understood before, until they cannot help it, for fear of some strange harm which they suppose will come of it; who even are afraid lest error which crawls under the shutter of truth's name should be exposed, lest truth itself should come into suspicion; as I know who might tell me that it was dangerous to say that the picture, to which some poor misguided body made his orisons, was only paper, because it might lead next to the true Saviour's being thought and said to be no more. But there are some that need to be convinced, whose heart swells strongly towards a unity which they half think may be established in some way with the separate sects that have been called other branches of the Church, and aimless and hopeless as their desire is, really they do not like to lose it. Let us, then, see how strangely language has been misapplied, because misunderstood.

Who owns this phrase:—*The Roman Catholic is a branch of the one Church?* Look how this word *Catholic* comes in. Will it not destroy the rest, if suffered to remain there? The answer is, That is the name that members of that body use. I know it, and I know further, that it is quite at variance with the word it follows: but when they use it, they use it for the very purpose of vindicating to that body the character, not of a Catholic, but *the* Catholic Church, as the Greeks call themselves "the Catholics," invariably. Shall we then throw the word away? Well. Next, the word *Roman*,—what does this mean? The Roman Diocese, or Patriarchate? If either, it would have a meaning, whether true or false: but this is not the intended meaning. As it is used, it is intended to be equivalent to that other, larger, phrase, "*The Churches of the Roman obedience*," which we may take, for sake of brevity, to have a meaning, though it have not, and charitably suppose it to imply "those Churches, or that confederacy of national Churches, which are in communion with the See of Rome;" and, now, what have we? This utterly demolishes the last half of our sentence and the whole meaning. All these are not *a branch*. They may be *branches*. But could not the ass of Balaam, before the angel taught him, even, know that if his master beat him with a dozen sticks, it was not his one staff? And if these be branches, then the intended meaning of the sentence is destroyed, for they are of one body, centering in Rome; and any Englishman may know that in this confederacy England stands represented by—not the Church, but—a certain body whereof one Nicholas Wiseman, Cardinal, Archbishop of Westminster, so-called, is head, and we know well that these United States are represented by a certain body of which the Baltimorean See is the metropolis. The English Branch is there and the American, as well as the French, the Spanish, or the Portuguese, but in that body, certainly, we or our brethren have no representative. The phrase, accordingly, which we had in hand, is broken up,—its meaning gone, and we have only cleaving to our hands, these ill-used words: One Church.

Though I have already said so much about this meaning, yet I will add, how very imperfect a notion must they have of oneness, who could place these words in the connexion in which we found them. ONE! Is it not most simple, full, entire, of all known words? Should not it's definition be always worthy of it, as the expression of the first great glory of the Eternal Godhead? Ought not one Church to be essentially and absolutely one? one outwardly, one inwardly? one body and one spirit? one in profession, one in communion and fellowship? One in theory, one in fact? The Lord says, "One even as the Father and the Son are one;" and when the same Lord was at pains to give to language when He used it, such force, as men had forgotten to belong to it, shall this, of all, His own peculiar word, become indefinite or weak,—its own compact integrity and perfectness destroyed,—whereby it speaks the character of God?

But leaving words and wrong ideas, here, let us address ourselves to some objections which have more or less of substance in them. It may be said, Do we not get our own succession through the Roman Church? Suppose that this be granted without more ado: then follow these two questions: If when we got our own succession through it, it was true, then why not now? If it be not so now, how was it so at that time?

First, then, the ministry,—the living instrumentality through which the Church is carried down from age to age,—was in the Roman body, up to the time of separation—(it may be in it, now, but that is no concern of ours)—though the whole body was corrupt, and the Faith was corrupted also: but the Faith being corrupted, and that essentially,—that portion of the Church in England, retaining it's ministry, restored the Faith: and if all the Christian body in Europe were at one level up to that time, from that time certainly, it is so no longer. Where all were sunk, one part has risen. All were what they had no right to be. One part has now resumed its right. Not losing anything, has it not gained immeasurably? No part had ever right to teach the errors that were taught. This now is acting according to the Divine commission; therefore, not only does it represent the Church in one small kingdom; it has a right to claim the recognition of that Faith from all the world. All other parts of Christendom remain until a collision comes about, the same as theretofore: not better, if not worse. But if the Church in England offer the Faith,—contained in Holy Scripture, condensed in the Universal Creeds, attested, vindicated, explained by Universal Councils and the Holy Fathers, to the rest,—and be denied and be rejected, already in the sight of God and man, a virtual change has come, and they are virtually not even what they were before. Thus then the Roman body stood before, and stands now since the separation. It's ministry, though true, *had never a mission or authority to teach such falsehoods as was taught of old*, (even corrupting the essential faith, with their doctrines of the Virgin, saints, idols, relics, to name no more,): its ministry, if true, has, this day, if it would use it, a mission and authority to teach the faith.

[And here, as I have followed my own time thus far, I leave the subject, in the middle, but at a fair resting-place until I find more time again.]

R. T. S. L.

Christ Church, Newark, *May* 17

For the Churchman.

Professor Sattler's Cosmoramas.

The third section of these Cosmoramas has been now some time open to the public. Though these views themselves need no flattering encomiums to set them forth, their own merits being the best and highest recommendation possible, yet as the communications and remarks made in this paper upon the former series have induced many to see and appreciate their beauties for themselves, who otherwise might have let the opportunity pass for visiting the interesting collection, no apology will now be offered for continuing the criticisms upon this and the succeeding series. Four of the pictures in this section have been exhibited before, and are now added to this series by general request; they include "ST. PETER'S AT ROME," "JERUSALEM FROM THE MOUNT OF OLIVES," "ST. MARK'S PLACE, VENICE," and the "Temple of ABUSIMBIL" from the exterior. No. 24 IS THE INTERIOR OF THE TEMPLE. It is lighted from above, and a soft easy colored hue is thrown over the whole interior: the floor is covered with sand, and on either side of the hall are four immense statues intended to represent Rameses III., the arms folded on the chest enclose the sceptre and whip, indicative of sovereignty. This is one of the most beautiful of the eastern views. No 23. "THE PALACE AND TEMPLE OF MEDINET ABU IN THEBES," is a mass of magnificent ruins, though the remains of gigantic figures are still to be seen; the walls are covered with paintings of civil and religious scenes in the Egyptian style. Nos. 1 and 3 are views of Athens, the former showing the ruins of the Pathenon, Erektheum, and the Propylons, and the latter more immediately Athens itself. To the left of the picture is the residence of King Otho; on the right a portion of the University is visible; in the centre is seen the Acropolis, while to the right of it appears the Areopagus; but Athens and its classic ruins are too well known to need description, and the catalogue contains a fuller account than could possibly be given here. No. 2. "NORTH CAPE IN NORWAY," a beautiful moonlight view; in the foreground is a row-boat manned by some half dozen mariners, whose attention appears to be directed to a steamer in the distance on the left of the picture; high dark rocks form the background, and on the shore to the right may be seen several dusky figures gathered round a fire. No. 4. "CITY HALL OF LOUVAIN, BELGIUM," a magnificent structure in the Gothic style, a sentinel stands at the open door; towards which a carriage is seen approaching; to the right is St. Peter's Church; on the opposite side are several of the military with their muskets stacked. Numerous placards and notices appear to have been pasted on the Hall, and so out of place do they appear that the beholder is almost inclined to step forward and fasten up the the announcement so often met with in New York of "Post no Bills." No. 5. THE KING'S LAKE IN BAVARIA. This lake is nearly encircled by mountains of great height. The scene represented is the return of the King from the chase. The lake is studded with gaily decorated boats, and the King may be observed leaning against the centre arch of the largest vessel in the foreground. In the distance is the Castle to which they are returning. No. 20. VILLAGE OF BERK-TESGADEN, is the summer residence of the Bavarian King. The road from the King's Lake winds round behind the large centre, mounted in the background. In the village below appears a group of buildings containing the Hospital, the Capuchin Monastery, and the village Church. No. 8. ERUPTION OF MOUNT VESUVIUS IN 1834. This view is magnificent, the volcano is throwing forth streams of lava, fire and smoke, mingled with stones. On the right is Naples, with its beautiful and far-famed bay. No. 9. AUSTRIAN BRIG CARLO, VENICE, after a storm at sea; a short distance behind it is a pirate vessel with its deep red flag displayed, crowded with men and in full chase of the brig For the information of those interested in this view, it may be well to state that the evil intentions of the piratical crew as here depicted were frustrated, the craft being subsequently captured by an English frigate. No. 11. CITY OF SALZBURG. In the middle of this view is the Fortress and City; on the right a procession of pilgrims to the shrine of the Madonna in the Church of Maria Plain, is seen ascending the hill, while to the left is the inn with the old host standing in the door-way. No. 6. GREAT SQUARE IN CAIRO. This view is taken from the foot of the Citadel; on the left is the Guard-House, and also swings and roundabouts for the amusement of the populace; to the right are several Mosques. In the foreground is the carriage of Mehemet Ali, sent to him by the Queen of England. No. 13. Cathedral of Strassburg, is far too well known to need description; its fine Gothic proportions, its beautiful towers through which the bells are plainly seen, and its numerous windows, the large round one, over the principal gate which is directly in the foreground, have been admirably painted by Mr. Sattler, who well deserves the highest meed of praise. THE VIEW OF THE VALLEY OF JEHOSAPHAT. At the base of the Mount of Olives on the left is Gethsemane. The old monuments below the Mount show the tombs of Zacharias, S. James, Absalom, and Jehosaphat. On the Mount itself stands a Mosque, once a Church, built by the Empress Helena. No. 25. Is the CONVENT of St. Catharine, on Mount Sinai, 4000 feet above the level of the sea, it is square built of granite, and fortified by towers; the next series is to include Mount Sinai from the summit. Several other views well worthy of inspection belong to this collection, but want of space precludes a description being given; but as this section will shortly be changed, the advice of "go and see for yourselves" may not be out of place to those who have not yet visited this exhibition.

W. G.

For the Churchman.

The Stole.

MR. EDITOR:

In the account of the transactions of the Ecclesiological Society, published in last week's Churchman, I perceive that the Rev. Wm. A. McVickar read a paper on the wearing of the Stole by Deacons. Now he goes on to show from ancient usage that the Stole *was* worn by Deacons, but only over the left shoulder. Now whether this was the manner of wearing it or not I will not attempt to decide—for I must acknowledge that I have not investigated the subject as deeply as the writer of that paper seems to have done. But I wish to point out how, in my opinion, he has gone to the wrong source for settling the point.

In the first place, the garments of the ministry is a matter that each church, i. e., each distinct branch of the Church, has a perfect right to order for itself.

And secondly, if it be not distinctly set down by any church, and yet there are some peculiar vestments worn by the ministry of that church, it must of necessity be derived from tradition. Now this I hold to be the case of the American Church. And as the 34th Article of our Church teaches that traditions may vary in different countries, the place to refer is not to the traditions of the Church in England, or in Italy, or in Greece, or in any other country beneath the sun, but simply to the traditions and customs of the Church in America. And hence, to my mind, the Rev. Mr. McVickar, in his paper read to the Ecclesiological Society, shows nothing else than that we differ in this particular from the Church in other countries.

If he will show from the customs and traditions of our Church that the Stole should be worn over the left shoulder, then we will believe and act with him, but till then we wish to bring forth no change in these disturbed times in our Church, but rather to blend all our endeavors and prayers to establish unity in all things.

AN AMERICAN CHURCHMAN.

BOSTON, May 24th, 1851.

REV. MR. EDITOR:

The accusation of "Alapa" of my violation of "Canon 32" is FALSE. I have not, either within "three months," or three years—neither for the purpose of "holding forth" nor of being one of a "delighted auditory"—attended either a "conventicle," or even any meeting for religious worship or exhortation, public or private, (except the attending a neighbor's funeral,) otherwise than as appointed by our Church. Much of this I should do, if I pleased, but I have not so done. I did not either "affect to despise man-appointed ministers." Many of them I love and respect as men of moral and intellectual excellence.

For the rest, may God forgive "Alapa." In taking my leave of him, *finally* I only request that he will spare me the pain of bearing an obligation, which I cannot reciprocate, by withdrawing his declaration of "respect, nay, almost veneration for many points in the private character" of

A PRESBYTER OF MASSACHUSETTS.

We regret that the feelings of our esteemed correspondent should have been wounded, but we are convinced that *Alapa* if mistaken in his facts had no intention of wilfully misrepresenting them.

ED. CHURCHMAN.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 31, 1851.

The Church is now celebrating with one consent the ASCENSION into Heaven of her risen and exalted Lord. It is one of the highest festivals in her cycle of sacred seasons, and yet comparatively few of those who bear the Christian name, reverence and observe it with the solemnity which the occasion requires and the Church enjoins. Because it happens invariably on a *week day*, they imagine that its observance may be dispensed with on the plea of worldly business, amusements, or engagements. How forcible to such is the rebuke contained in the Collect for Ascension Day, wherein we are taught to pray, that "like as we do believe our Lord Jesus Christ, to have ascended into the heavens, so we may *in heart and mind* thither ascend and with him continually dwell."

This insensibility no doubt arises in a great measure from a want of active and energizing faith.—The great doctrine of the Atonement is in the popular theology of the day the all of the Christian religion: "Christ died for the sins of the world," say they—a proposition undoubtedly true. But the wonderful economy—the mysterious means—whereby the benefits of this great sacrifice are conveyed to men, are ill understood. They do not view Him as still occupied in the redemption and salvation of fallen men. They do not regard Him as their Great King, reigning in Heaven with all power and authority, and made the Head in all things of the Church, which is His body. Were this truth fully realized in the soul, the coldness, the indifference, the supineness exhibited in His service would disappear, and those whom He has redeemed by His blood, would devoutly and gladly submit themselves in body, soul, and spirit, to the will and authority of their Saviour and their King.

Again, He now discharges His priestly office in Heaven, by making intercession for us at the throne of God. He has entered into the Holiest place, the Heaven of Heavens, that He may continually present before the Father the merits of His all-atoning sacrifice, and offer at the heavenly mercy-seat the blood shed on the Cross at Calvary. This intercession of our Lord is as essential to our salvation as was the sacrifice itself. It applies to the souls of those who shall be saved, the merits and benefits of the passion and death of our Lord. God shows His majesty and our unworthiness by this Mediator whom He has appointed. No one less in dignity could have united in his person the Divine and human natures, made an adequate sacrifice for sin, and appeared in the presence of the Father with a right to plead before Him what he had done and suffered for the reconciliation of God and man. This Intercession is offered only for the faithful and obedient: those who reject His grace and despise His commandments forfeit this high privilege and cut themselves off from the grace offered them. And when we see those, who profess themselves members of His Church, and call themselves by His Holy name, neglect the public ordinances of the sanctuary, careless in private prayer, or despisers of the sacraments, the highest means of grace to the soul—we cannot but think with fear and trembling of the warning of St. Peter—"It had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them."

PURITANISM, VS. LOW CHURCHMANSHIP.—The accompanying extract is taken from a rather old number of our amiable friend, the Southern Churchman, but having been mislaid, we are compelled to bring it forward at this late period:

THE CHURCHMAN of last week copies the letter of Mr. Beecher describing his attendance on the Church Service at Stratford-on-Avon, and also some remarks of our own upon it, with the following comments:

"We are also glad to have an opportunity of inserting the editorial remarks of the Southern Churchman because the writer seems to be reconciled to the *singing of the prayers and responses* at which some of his fraternity are terribly alarmed."

We were careful to say *what it was* in Mr. Beecher's experience on this occasion which rendered it in our view, so true, so delightful an exemplification of *the tendencies of the Church service*. And we referred especially to the devotional enjoyment and appreciation of "*the Psalms*," as the writer had never enjoyed them before, and the exulting recognition of "*the love of Christ*" as breathed forth by the prayers of the occasion.

It is true that prayers were breathed forth, "in strains of sweet, simple, solemn music." And we did pause, while writing our remarks, to consider whether we should turn aside from the glowing themes in which our sympathies were absorbed, to pen a cold caution upon the inexpediency of imitating in this country the style of Cathedral services in England. We did consider a moment whether our readers would be likely to misapply our comment upon the letter, taken as a whole, to an expression of satisfaction with *all its incidental features*. And our conclusion was that there was no necessity for encumbering our brief remarks with explanations, which to any reader acquainted with our general views and possessed of ordinary candor, would be superfluous. We have too much consideration for the patience of our readers, to indulge in the habit of attempting to say *all things on all occasions*.

It did not happen to occur to us that the Editor of the Churchman might be among the number of our readers, or to think of the occasion we might give to those who look at such an article as Mr. Beecher's from the stand-point he occupies, to entrap us in an apparent inconsistency. If we had, we might possibly have added a few words to prevent the possibility of such a use of our language. We do not, however, regret the omission, as the defect, if any, can now be supplied, and our unpretending article stand without unnecessary incumbrance both in the columns of the Churchman and our own.

We do not want to enter into a labored controversy with our amiable Southern namesake. It sufficiently appears, however, that Mr. Beecher has much better taste than the Low Church Editor, and that the latter is conscious of it. The descendant of the Puritans abandons himself to the devout enthusiasm of the hour, and feels himself elevated to the Throne of the Eternal. The Editor coolly nibs his pen, shakes his head, and prepares a warning against Popery, but, very wisely, forbears, lest the caution should seem cold, and inappropriate. The imitation of the Cathedral Service, it seems, "is inexpedient in this country," but Stratford-on-Avon is not a Cathedral, nor is it clear why what pleased Mr. Beecher in England might not please him on this side of the Atlantic, *if equally* well done. Have Americans less skill in music, less enthusiasm, less taste, or less devotion than the parishioners of a country Church in the parent country, that it would be so terribly out of place.

Our dear brother, in a subsequent notice which we have not before us, was much grieved at our recommending an article on the *Cantus Collectarum* in the last number of the Ecclesiologist. He apparently thought that we wanted him to chant them; nothing was more alien from our intention. We should never think of recommending such a thing, when the natural capability to do so may be wanting, or the requisite artistic skill be deficient. He thinks, however, that he has given a palmary argument by quoting a passage from Fuller against the *revival* of obsolete customs. Now, certainly, the *Cantus* of the Service is not obsolete, because it is practised at this day in all the English Cathedral Churches, and many of the Parish Churches, and therefore the faceous quotation of our learned friend is beside the mark.

We do not know whether he has yet seen the Ecclesiologist, but if he has not, we would beg leave to mention that the article contained some excellent remarks on reading the Service, and that we supposed that a slight perusal of it might prove both interesting and beneficial. If, however, he has attained perfection in this duty of his office, our advice was superfluous, and we trust he will excuse our temerity.

We would call attention once more to Professor Sattler's Cosmoramas, the third series of which has lately appeared. We think this selection if possible surpasses its predecessors, and the lovers of architecture will be pleased with the CATHEDRAL of STRASSBURG, and the view of ST. PETER'S CHURCH, ROME, the CITY HALL of LOUVAIN, while the fine views of Athens and Jerusalem will delight the readers of classic story and sacred history. The Temple of Abusimbil with its gigantic figures inspires the beholder with awe and with a vivid sense of the reality. The Island of Philæ may be also mentioned in this connection, while among the landscape views may be noticed the splendid scenery of the North CAPE in Norway, and the tremendous Glacier of Folgefonden, as also the eruption of Mount Vesuvius in 1834, and the storm on the North Sea, which admirably show forth the varied powers of the artist. Several cities are here also beautifully depicted, as the Old City of Oberwesel on the Rhine, the City of Salzburg in Austria, Venice, and the Village of Berktesgaden, in the Alps. We have not time at present to dwell upon the ruins of Pompeii, or the view of Memphis and the Pyramids of Egypt, but our tasteful correspondent, W. G., has favored us with a fuller description.

MDLLE. LIND'S CONCERTS in this city will soon terminate, and we advise those who have not yet heard her, for many such there are, to embrace the opportunity afforded them before too late. The concert on Monday evening at Castle Garden was a brilliant one. "*On mighty pens*" and "*O miei fedeli*" were hailed with rapturous delight, and the "Gipsey's Song" was never more brilliantly executed, and gave full play to the enchanting witcheries of her voice. All these songs were encored, and Miss Lind complied with the general wish in the two last. A translation of a pretty German Ballad, by Bayard Taylor, was charmingly sung; and "Coming thro the rye" was, as usual, since its performance by Miss Lind, received with unbounded applause at the end of each verse, so fascinating is the charm of her voice and manner; and *encored* with a *furore* that would take no denial. The duet *Se la vita ancor t'e cara* by Miss Lind and Belletti was one of the striking attractions of the evening. Signor Belletti gave with much comic effect the Aria *Miei rampolli* from Cinderella. Signor Salvi executed *Tra poes a te ricovero* with exquisite pathos and spirit, and his rendering of *Una furtiva lagrima* was deliciously soft and flowing.

It is a convincing proof of the ease, artlessness and simplicity with which this accomplished songstress renders the English and Scotch Ballads, that many people think they can sing them just as well as she does, *till they try*. The difference is then obvious.

We have given the Rev. Mr. Bartholomew's Sermon at the Visitation of the Bishop of Exeter, on the first page, which is deserving of a careful perusal. On our fourth page will be found an interesting report of a trial at Albany, in which an estimable clergyman of this Diocese was plaintiff for slander. We have much pleasure in placing on record this complete and triumphant vindication. It is a salutary warning to the prevalent spirit for disseminating false reports and scandal.

Foreign Intelligence.

The Baltic arrived at this port on Saturday last, after a very short passage of 10 days and 7 1-4 hours.

The foreign intelligence possesses little interest.

The propositions for the revision of the French Constitution are becoming numerous and serious.—Some omit the clause demanding a revision according to the provisions of the Charter. In the provinces some demand a revision on the basis of prolonging the powers of Louis Napoleon. The faubourgs are getting up counter petitions. Gen. Changarnier is talked of as an opponent on the ground of his having volunteered to the Provisional Government to invade England in 1848 with 12,000 men and proclaim a Republic!

Not less than 80,000 strangers from the provinces and England visited Paris to witness the celebration of the 4th May.

The Count Thomar, the Portuguese Prime Minister, has resigned, and the Duke of Saldanha has been appointed in his place. He had sent a Telegraphic despatch, assuring the Queen of his loyalty.

The opening of the Diet of Frankfort had been postponed to the 15th inst. It is asserted that the question of Austrian annexation will at once be proposed to the Diet.

Letters from Berlin, says the "*John Bull*," state that the Plenipotentiaries at Dresden held a plenary sitting at Dresden on the 3d, when the reports of the different Commissions were presented, and drafts of them transmitted to their different governments, with a demand for instructions to be laid before the Conference, which is to be finally closed on the 13th.

A letter from Vienna gives the following outline. "A federal Military Executive Board, comprising *three* sections under the presidency of Austria, Prussia, and Bavaria. The first to regulate the contingents of the various German States in foreign wars and internal disturbances; the second to preside over the fortresses and navy of the Confederation; the third with the finances and general administration.

The Caffre war still continues in full vigor. Some slight advantages had been gained by the British forces, but they are too weak to crush the savages, and have to wait for reinforcements.

The Exhibition in London is attended by vast crowds, and the receipts from visitors are very large, sometimes exceeding 1000*l* a day.

On Friday, May 11, on the motion for going into Committee on the ECCLESIASTICAL TITLES BILL, Mr. Urquhart moved the following resolution: "That the recent act of the Pope in dividing England into Dioceses, and appointing Bishops therein, was encouraged by the conduct and declarations of her Majesty's Government." The motion was lost by a vote of 201 ayes to 280 noes; some of the conservative opponents of Ministers, as Sir R. Inglis, voting against the resolution for fear of damaging the Bill. Parties were much mixed up in the discussion.

The Law officers of the Crown have given a formal opinion that the University of Oxford Commission is not in any respect illegal or unconstitutional.

A Sermon was preached in St. Paul's Cathedral by the Bishop of London on the afternoon of Sunday, the 4th inst., on the great Exhibition, from Isaiah ii. 4: "Nation shall not lift up sword against nation, neither shall they learn war any more."—The Church was crowded and multitudes stood in the aisles.

A Sermon addressed chiefly to Emigrants about to leave the country under the auspices of several emigrant societies, was preached last week at Westminster Abbey by the Bishop of Oxford, from Gen. xii. 1. A large number of emigrants were assembled in front of the pulpit.—*John Bull*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the meeting of this Society held on Tuesday last, the following were elected the Tract Committee for the ensuing year: Rev. T. Ainger, Rev. R. W. Browne, Rev. R. Harvey, Rev. W. G. Humphrey, Rev. J. Jackson, Rev. Dr. Jelf, Rev. J. Thomas. It was stated that in addition to the Depository lately opened at 16 Hanover Square, another had been opened at Mr. Westerton's, Knightsbridge, for the supply of the Society's publications, especially Bibles, Prayer Books, and Tracts in foreign languages, during the great Exhibition. It having been reported that the income allowed for many years by Government for the maintenance of the Bishopric of Nova Scotia had ceased with the life of the late Bishop, and that the Society for the Propagation of the Gospel had assigned 440*l*. *per annum* towards the sustentation of the Bishopric, the Standing Committee gave notice of a grant of 2000*l*. towards the permanent endowment of the Bishopric, to be proposed at the next meeting. A sum of 300*l*. was placed at the disposal of the Bishop, for the Society's purposes in his Diocese. Several grants of works were made, and subscriptions announced. It was further reported that the expenditure for the last year exceeded the income by 7500*l*.—*Ibid*.

CHURCH MISSIONARY SOCIETY.—The Report read at the anniversary of this Society, stated that the receipts during the last year amounted to 112,000*l*., being an increase of 7000*l*. over the previous year, and gave the most encouraging accounts of the proceedings of the Society.—*Ibid*.

IRISH CHURCH MISSIONS.—The report read at the Anniversary of this Society stated the receipts at 6,289*l*., exceeding those of the past year by 1609*l*.—the expenditure at 6,703*l*. The Society employs 83 Scripture readers, 20 school masters, and 13 school mistresses, in 30 schools, with 2932 scholars, the children of Roman Catholics, or of converts; 141 agents, 274 lower Irish teachers engaged in instructing 3520 Romanists in reading the Irish Scriptures.—*Ibid*.

CHURCH IN SCOTLAND.—A petition to the House of Commons is in circulation among the members of the Episcopal Church in Scotland, praying:

"That the sanction of the House may be withheld from such portions of the *Ecclesiastical Titles Bill*, or any expressions in it, as shall be deemed injurious to the Episcopal Church in Scotland, or in any way interfering with the liberty of conscience or powers of synodical action, together with the territorial titles of the Bishops, now for many centuries enjoyed by it, and never justly forfeited for any act, political or religious, on the part of that pure and peaceable, though long oppressed and persecuted branch of Christ's Church."

In the case of Metairie against Wiseman and others for alleged fraud against a Romish priest and barrister, in procuring the signature of a dying man named Carre to a deed conveying his property (10,000*l*.) to Roman Catholic Trustees for the pur-

poses of that religion, the defendants have accepted a small part of the bequest and the rest goes to the deceased's heirs. This follows hard upon the Talbot defeat, a pungent article on which, from the *Times*, will be found on the 4th page.

A criminal information has been granted against the printer and publisher of the *Morning Advertiser* newspaper for the publication of a libel against Mad. Clarissa Noel, late the Superior of the Convent of *Notre Dame*, Bedford Lane, Clapham.

Lord Cottenham, lately Lord Chancellor, and Lord Langdale, late Master of the Rolls, have recently deceased. They stood high for legal acumen and accurate learning in Chancery Law.

Diocesan Intelligence.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

Day	Date	Hour	Place
June.			
Friday,	June 20	A. M.	Amsterdam, Consecration
1st Sunday aft Trinity,	" 22	A. M.	Morrisania Village Ordin'n
		P. M.	All Angels', New York
Monday,	" 23	P. M.	St Simon's, "
Nativity of St. John Baptist, Tuesday	June 24	P. M.	Governor's Island
Saturday,	June 28	A. M.	Scarsdale, Consecration
Feast of St Peter, the Apostle, 2d Sunday aft Trinity,	June 29	A. M.	Grace Brooklyn, Gen Ord'n
		P. M.	St Mary's, Brooklyn
Monday,	June 30	A. M.	West Point
July.			
Tuesday,	July 1	A. M.	New Brighton, Consecrat'n
		P. M.	do Confirmation
Wednesday,	" 2	P. M.	Oyster Bay
3d Sunday after Trinity,	" 6	A. M.	Sag Harbor
Wednesday,	" 23	A. M.	Morris
		P. M.	Gilbertsville
Thursday,	" 24	P. M.	Unadilla
St James, Apostle Friday,	" 25	A. M.	Otego
		P. M.	Wes ford
6th Sunday aftr Trinity,	" 27	A. M.	Cooperstown
Monday,	" 28	A. M.	Exeter
		P. M.	Richfield (Monticello)
Tuesday,	" 29	A. M.	Richfield Springs
Wednesday,	" 30	A. M.	Cherry Valley
August.			
Friday,	Aug 1	P. M.	Fairfield
Saturday,	" 2	A. M.	Norway
7th Sunday after Trin'y,	" 3	A. M.	Little Falls
September.			
Tuesday,	Sept 2	A. M.	Schenectady
Wednesday,	" 3	A. M.	Duanesburgh
Thursday,	" 4	A. M.	Cohoes
		P. M.	West Troy
Friday,	" 5	A. M.	Waterford
		P. M.	Lansingburgh
12th Sund'y after Trin'y,	" 7	A. M.	St Paul's Troy
		P. M.	Christ, Troy
Monday,	" 8	A. M.	Hudson
		P. M.	Stockport
Tuesday,	" 9	A. M.	Red Hook
		P. M.	Clinton
Wednesday,	" 10	A. M.	Hyde Park
Thursday,	" 11	A. M.	Pleasant Valley
Friday,	" 12	A. M.	St. Paul's, Poughkeepsie
Saturday,	" 13	A. M.	Wappinger's Creek
13th Sund'y after Trin'y,	" 14	A. M.	Fishkill Landing
		P. M.	Fishkill
Monday,	" 15	A. M.	Coldspring
		P. M.	Phillipstown
Tuesday,	" 16	P. M.	Peekskill
Ember Day Wednesday,	" 17	A. M.	Sing Sing
		P. M.	Tarrytown
Thursday,	" 18	A. M.	Greenburgh

*** *Candidates for the* Diaconate *and* Priesthood, are requested to send in their testimonials to the Standing Committee, on or before *the 4th of June*, and to present themselves to the Bishop, for examination, in the Chapel of the General Theological Seminary, Chelsea Square, on *Friday, June 27th, at 9 o'clock, A. M.* A General Ordination will be held, as above noted, on St. Peter's Day.

☞ The Standing Committee of the Diocese of New York, acting as the Ecclesiastical Authority of the Diocese, have concurred in the suggestion of the Archbishop of Canterbury, of a joint celebration with thanksgiving and prayer, of the "Third Jubilee" of the Venerable Society for the Propagation of the Gospel,—"the oldest Missionary Society of the Reformed Church,—the Society to whom, under God, the first planting of the Church in this Diocese, and its subsequent nurture for nearly four-score years, was mainly owing; and the Committee accordingly recommend:

That, by permission of the Rector, the opening of the Jubilee Year be celebrated in Trinity Church, New York, on Monday, June 16th; being the one hundred and fiftieth Anniversary of the signing of the Charter of the Society; by Divine Service, a Sermon and the administration of the Holy Communion; and that the Clergy and Laity generally, be invited to attend.

That, on the First Sunday after Trinity, June 22d, or on the first Sunday thereafter which may be more convenient, appropriate Sermons be preached in every Church in the Diocese, and a Collection made, to be appropriated to the Oregon Mission, or some other branch of the Missions of the Church.

On behalf and by order of the Ecclesiastical Authority of the Diocese of New York.

WILLIAM BERRIAN, President, S. C.
BENJ. I. HAIGHT, Secretary, S. C.

Western New York.—*Bishop De Lancey's Visitation.*—On Wednesday, the 14th of May, Bishop De Lancey visited St. Luke's Church, Brockport. Services were held in the Methodist Chapel. Prayers were read by the Rev. Mr. Bridgman of Kendal. The Bishop baptized one child and preached. The Rev. Mr. Kidder, of Albion, also, was present. In Brockport the ladies of the congregation have secured a lot, and raised about one thousand dollars to build a church.

On the 15th, in Christ Church, Albion, the Rev. Mr. Kidder read prayers, and the Bishop preached, and confirmed *six* persons.

On the 16th, in the afternoon, the Bishop read prayers, baptized one adult, preached and confirmed *four* persons.

On the 17th, in the Methodist Chapel at Royalton, the Rev. Mr. Gardner, of Lockport, read prayers, and the Bishop preached.

On the 18th, in the morning, in Christ Church, the Rev. Mr. Starkey read prayers and the preface, and baptized two adults, and the Bishop preached and confirmed *eleven* persons.

In the afternoon in Grace Church, the Rev. Mr. Gardner read prayers, assisted by the Rev. Mr. Starkey, who read the creed and collects; and the Bishop preached and confirmed *five* persons. Very large congregations attended these services.

[*Gosp. Messenger.*

To the Editor of the Churchman:

Sir,—At a regular meeting of the Wardens and Vestrymen of Christ Church, Albion, held on May 20th, 1851, the following preamble and resolutions were unanimously adopted:

Whereas the Rev. P. P. Kidder has tendered to this Vestry his resignation of the Rectorship of Christ Church, Albion, and desires our acceptance of the same, to take effect on the 21st inst. Therefore,

Resolved, That in accepting his resignation, we would take this opportunity to express to the Rev. Mr. Kidder, and to place upon our records, our conviction, that this Parish has been prospered to a remarkable degree during the term of his labours among us, which commenced in the autumn of 1845, and that this prosperity has been chiefly owing, under God, to the faithfulness and untiring labours of our Pastor.

Resolved, That it gives us great pleasure to bear testimony to the great clearness and force with which the Rev. Mr. Kidder has exhibited in his teaching the fundamental doctrines of the Gospel.

Resolved, that we hereby express our high estimation of the Rev. Mr. Kidder, as a sound Churchman, a Scholar, and a Christian Gentleman, and that we have seen exhibited in his urbanity and uniform kindness of manner and intercourse with his people, those qualities of mind and heart which are calculated to win the regard and confidence of those among whom God in His providence may send him to minister in things pertaining to the Kingdom of God.

Resolved, That we accede to the Rev. Mr. Kidder's request, to wit, that his resignation may take effect on the 21st inst.; also, that the Clerk of the Vestry be requested to furnish the Rev. Mr. Kidder and the Church papers published in this State with a copy of the above preamble and resolutions.

W. J. Hanington, Clerk.

Massachusetts.—*Diocesan Convention.*—The annual Convention of the Protestant Episcopal Church in this diocese, met at Trinity Church, in this city, on Tuesday morning last, at 10 o'clock. Morning Prayer was read by the Rev. A. N. Littlejohn, Rector of Christ Church, Springfield. The Ante-Communion service was read by the Bishop, assisted by the Rev. Samuel B. Shaw, Rector of St. Luke's Church, Lanesborough, who read the Epistle. The sermon was preached by the Rev. Charles Mason, Rector of Grace Church, in this city, on the text:—"Who is sufficient for these things? for we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." 2. Cor. ii. 16, 17. The sermon was a very able and practical address to the Clergy, on the great responsibilities and duties of the Christian ministry as exhibited in its *origin, design,* and *difficulties.*

The Holy Communion was then administered by the Rt. Rev. Bishop Eastburn, assisted by the Rev. Messrs. Shaw and Greene.

The Rev. Joseph H. Clinch was unanimously appointed Secretary, who appointed the Rev. George D. Wildes, his assistant.

The Rev. Dr. Eaton, Treasurer of the Convention, declined serving in that office.

The Rev. D. G. Haskins, of Medford, was appointed Treasurer.

On motion of the Rev. Mr. Randall, the thanks of the Convention were unanimously tendered to the Rev. Dr. Eaton for his long and valuable services as Treasurer of this Convention.

After some routine business, the Convention then adjourned to 4 o'clock, P. M.

Tuesday Afternoon.

The Bishop delivered his annual address.

The summary of episcopal acts during the past year is as follows: Confirmed, 334 persons; consecrated 1 church; laid the corner stone of 2 churches; ordained 3 Priests; and 2 parishes have also been organized.

The Rev. Mr. Snow, from the Committee on New Parishes, made a report.

On motion of E. A. Newton, Esq. the Report of the Committee on New Parishes was laid on the table.

He then offered the following resolution, which on his motion was also laid on the table.

Resolved, That all applications for the admission of New Parishes into union with this Convention, be received and referred to the Standing Committee; that the said Committee be required to examine into the circumstances of the party making the application; to ascertain the number of Episcopalians, resident in the place where it is proposed to establish a new parish; what resources they have from the establishment of a neighboring parish already in existence; what the population of the town, in which it is purposed to establish such parish, may amount to; what may be expected to be its probable increase; what is the number, character, and influence, of other Christian denominations in the same place; and what are the resources in possession of the applicants, whereon may be founded a reasonable expectation, that they now are, or are likely to become, within a reasonable time, a self-supporting Parish, and that they make report of the same to the next Convention, with their opinion thereon.

The Report of the Committee on New Parishes was called up and after considerable discussion was laid on the table.

The subject of the finances was then called up.

The house then adjourned, to meet at 9 o'clock, to-morrow, A. M.

Wednesday Morning.

Morning Prayer was read by the Rev. Mr. Attwater.

The Annual Report of the Tract Committee was read by J. S. Copley Greene, Esq. This Report recommended that a resolution be passed by the Convention empowering the Committee to wind up their concerns and dissolve. This resolution called forth an animated discussion, in which the Rev. Drs. Edson, Fuller, Vinton, and Wayland, and the Rev. Mr. Goodwin, and J. S. Copley Greene, Esq., engaged; without taking any vote, the hour appointed for the order of the day having arrived, which was the election of the Standing Committee the subject was dropped, and the Convention proceeded to the election, previous to which, Wm. Raymond Lee, Esq., Secretary of the Standing Committee, read the Annual Report.

Mr. Newton called up the resolution which he offered yesterday, relative to the matter of new parishes, which was debated by the mover. Rev. Dr. Vinton offered, as a substitute, that the article fourth of the constitution be so amended that new parishes shall, before they are admitted into union with this Convention, lay before the Convention written evidence that they have been duly organized for one year, and have acceded to the Constitution and Canons of this Church, and evidence that their organization has been approved by the Bishop.

This matter was further debated by the Rev. Dr. Fuller and the Rev. Mr. Field.

The Tellers reported that the following persons having received a majority of the votes, were elected members of the Standing Committee. The Rev. A. H. Vinton, D. D., the Rev. George M. Randall, the Rev. Charles Mason; Messrs. George M. Dexter, Otis Daniell, and Wm. Raymond Lee.

The debate on Mr. Newton's resolution was then continued by Rev. Dr. Edson, Rev. Mr. Snow, Dr. Vinton, Rev. Mr Field, Dr. Fuller; after which Mr. Newton withdrew his resolution. Dr. Vinton's substitute was presented and lies over according to rule.

St. Paul's Church, Palmer, was admitted to union with the Convention.

The Report of the Tract Committee was then called up, and a motion was made by Mr. W. R. Lee, that the resolve which that committee recommended, be adopted.

A discussion ensued, in which the Rev. Drs. Wayland and Fuller, and the Rev. Mr. Mason took part.

The resolution was then withdrawn.

Mr. Newton brought to the notice of the Convention, that there was a vacancy in the delegation to the General Theological Seminary, and moved that the House now proceed to the election of a Trustee to fill this vacancy.

The Rev. Dr. Wayland was unanimously chosen.

The following resolution was offered by the Rev. Mr. Shaw, and unanimously adopted:

Whereas it has pleased Almighty God, since our last meeting in Convention, to remove from this mortal life, the Rev. Isaac Boyle, D. D., the Rev. Jacob Pearson, the Rev. Addison Searle, Chaplain in the United States Navy, and the Rev. John T. Sabine, Presbyters of this Diocese, therefore, resolved, that we receive this visitation of Divine Providence as a solemn admonition to ourselves, 'to be also ready,' and that in respect for the memory of our brethren, and esteem for their virtues, a record of their deaths be entered upon the Journal of this Convention.

On motion of the Rev. Mr. Mason, it was voted that so much of the Address of the Bishop as relates to the communication from the Archbishop of Canterbury, be referred to a committee of three clergymen.

On the nomination of Mr. Newton, the Rev. Drs. Croswell, Edson, and Vinton, were appointed that committee.

The following resolution was adopted:

Whereas, there has been established under the auspices of the General Convention, a Church Historical Society, the object of which is to procure and preserve all documents and other memorials of antiquarian value, bearing on the history of the Church in these United States,

Therefore, resolved, as the sense of this Convention, that it is desirable to further the plans of said Historical Society, and to recommend to clergy and laity, to present any such documents to the Corresponding Member for this Diocese of said Society, the Rev. S. B. Babcock, of Dedham.

It was voted that one thousand copies of the Journal be published.

The Rev. Dr. Croswell, from the committee, made the following report, which was unanimously adopted:

The Committee to whom was referred so much of the Bishop's Address, as alludes to the request of the Archbishop of Canterbury, for a union on the part of the Protestant Episcopal Church in the United States with our brethren in England, in celebrating the completion of an hundred and fifty years since the foundation of the venerable Society for the Propagation of the Gospel in Foreign Parts, ask leave to submit the following resolution:

Resolved, that this Convention heartily concur in the recommendation of the Bishop, that this commemoration may be universal among us, and that it may have the effect of drawing our hearts more closely than ever towards that noble Church to which the Protestant Episcopal Church in these States is indebted for her first foundation, and by a continuance of nursing care and protection, with whose trials at this momentous crisis, we cherish the most affectionate sympathy; and offer our fervent prayers for the extension and perpetuation as the bulwark of the Protestant faith.

Resolved, that the Bishop be requested to set forth some appropriate service to be used on this occasion, and that the collection be made as suggested by the Bishop, for Diocesan Missions.

After singing a portion of the 25th hymn, Prayers were offered and the benediction pronounced by the Bishop, and the Convention adjourned.—*Abridged from the Christian Witness and Church Advocate.*

Rhode Island.—*Episcopal Acts.*—May 3, confirmed a sick person of Grace Church, Providence.

May 8, the Bishop preached at the Missionary Station, Valley Falls.

May 11, confirmed *sixteen* persons in St. John's, Providence.

May 12, *four* persons were confirmed in St. Paul's Church, Wickford.

May 13, at 3 o'clock P. M., after Evening Prayer said by Rev. D. Henshaw, the Bishop preached in St. Paul's Church, Tower Hill. At 7 1-2 P. M., *one* person was confirmed in Ascension Church, Wakefield.

May 14, *ten* persons were confirmed in Christ Church, Westerly.

May 15, at 4 o'clock P. M., the Bishop, assisted by several of his clergy, laid the corner stone of St. Thomas' Church in Greenville, and made an appropriate address. At 7 1-2 o'clock, P. M., at the same place, *six* persons received the Holy Rite of Confirmation. At each of the above-named confirmations, there was a sermon and an address by the Bishop.—*Ibid.*

Diocese of New Jersey.—*Episcopal Services.*—On Sunday afternoon, 11th inst., (third after Easter,) the Bishop read prayers and preached, in the temporary chapel, at Pemberton.

On Monday afternoon, 12th inst., in St. Peter's Church, Freehold, the Rev. Mr. Putnam read prayers and catechised the children, and the Bishop examined them and preached.

In the evening at Christ Church, Shrewsbury, the Rev. Messrs. Putnam and Wheeler read prayers, and the Bishop preached and confirmed *three* persons; the Rector and the Rev. Mr. Finch reading the Preface, and the Rev. Mr. Woodward, of the Diocese of Western New York, was present.

On Tuesday, 13th, the Bishop consecrated Trinity Chapel, at Red Bank, in the Parish of Christ Church, Shrewsbury. The request to consecrate was read by the Rector, the Rev. Mr. Finch, and the Sentence of Consecration by the Rev. Mr. Putnam, and the evening prayer by the Rev. Messrs. Wheeler and Woodward. The Bishop preached, and administered the Holy Communion.

In the afternoon, in Christ Church, Middletown, the Rev. Mr. Putnam read prayers, and the Bishop preached and confirmed *two* persons. The Rev. Messrs. Wheeler and Woodward were present.

On Monday, 19th inst., in St. Andrew's Church, Amwell, Lambertville, the Rev. Messrs. Germain and Mitchell read evening prayers, and the Bishop preached, and confirmed five persons; the Rev. Mr. Brown, the Rector elect, reading the preface.

On Tuesday, 20th, the Rev. Messrs. Germain and Mitchell read morning prayers, and the Bishop instituted the Rev. David Brown into the Rectorship, and preached the Sermon. The Holy Communion was administered by the newly instituted Rector.—*Banner of the Cross.*

The Convention of Pennsylvania.—The Sixty-seventh Annual Convention of the Diocese of Pennsylvania, commenced its session in St. Luke's Church, Philadelphia, on Tuesday afternoon, May 20th. After the roll of the Clergy, and of those Lay-delegates whose testimonials were presented, had been called, the Convention proceeded to the election of a Secretary and Assistant Secretary. Mr. G. M. Wharton was unanimously elected Secretary, and the Rev. Mr. Odenheimer also unanimously elected Assistant Secretary.

Judge Conyngham previously moved that the names of the Deputies from the Church of the Crucifixion, Philadelphia, whose certificates had been presented to the Secretary, be called as members of the Convention. After a brief discussion, by consent of Judge Conyngham, this subject was made the order of the day for Wednesday, immediately after the Bishop's Address. After the rules of order and the other usual motions had been adopted, and the Standing Committees had been announced by the Bishop, the Convention adjourned.

Wednesday Morning. At 10 o'clock the members of the Convention attended Divine Service.

The Rev. Dr. Dorr began the Morning Prayer, Dr. Stevens read the Lessons, and the Rev. Mr. Odenheimer the Litany.

The Ante-Communion service was read by the Bishop, the Rev. Dr. Bull reading the Epistle and Gospel.

The Bishop stated that in consequence of indisposition, he was unable to deliver the remainder of the charge which he had promised, in continuation of the subject commenced last year. At his request, the Rev. Dr. Stevens read for him a portion of it. The subject of the Charge it will be remembered, related to *the proper studies* for the Clergy. The subject embraced three points:—1. How? 2. What? 3. Why? *the Clergy are to study.* The first was discussed last year—the second point was the subject of the present Charge.

After its delivery, the Bishop proceeded to administer the Holy Communion, in which he was assisted by the Rev. Dr. Howe in addition to the officiating Clergy.

Banner of the Cross.

We give some later intelligence from the Commercial Advertiser:

At the meeting on Wednesday, Bishop Potter delivered his annual address to the convention. In it he stated that during the year he had preached 180 times; administered the Lord's Supper on 22 occasions; confirmed on 94 occasions 844 persons; consecrated 9 churches; laid the corner stone of 5 churches; admitted to the diaconate 4 candidates, and to the priesthood 4 deacons; baptised 16 persons; solemnized 4 marriages, and attended 2 funerals.

The number of churches consecrated is nearly double that of any preceding year of his episcopate.—The progress generally of the church during the year had been most encouraging. He adverted to a proposal to celebrate on the 16th of June the one hundred and fiftieth anniversary of the foundation of the venerable Society for the Propagation of the Gospel in foreign parts, and laid before the Convention a correspondence between the most Reverend the Archbishop of Canterbury and himself.

On Thursday, there was a long debate on the subject of admitting delegates from the Church of the Crucifixion to seats in the convention. The Church is composed of colored persons, but the delegates sent were white gentlemen, chosen from the corporators who originally obtained the charter. The vote was taken by orders, and stood thus:—Clergy, ayes 44; noes 43; laity, ayes 36; noes 41. So the motion was lost for want of concurrence.

The election of a standing committee of the diocese was postponed until Monday next—equivalent to a declaration that the convention will not elect at this meeting, as it will adjourn previous to the time named. In this contingency the present committee hold over.

Rev. Mr. Coit of Harrisburgh, and Rev. N. Sayre Harris were nominated by the Bishop to represent the diocese in the Board of Trustees of the General Theological seminary. They were approved by the convention.

An amendment to the constitution was approved, by which clergymen are only required to reside six months in the diocese before being entitled to a seat in the convention, instead of one year.

The next annual convention was ordered to be held at St. Andrews's Church, Philadelphia.

A report was made in favor of so changing the constitution as to elect only one lay and one clerical member of the standing committee annually, instead of the whole ten, and also in favor of triennial elections of deputies to the General Convention, and against biennial sessions of the diocesan convention. The consideration of the report was postponed until the next convention.

At 8 o'clock last evening the convention adjourned without day.

Diocese of Wisconsin.—The Right Rev. Dr. Kemper preached in the Church of the Ascension on Sunday evening, and gave a most interesting account of the progress of this Diocese.

There are many things which give peculiar interest to this Diocese. The strange variety of races which are here united in one State, is not the least interesting feature. There are a large number of the Aborgines of this country, the Oneidas, here residing. This tribe was faithful and true to the American colonies in their struggle for liberty. They are among the most civilized of this people. They have the Prayer Book and many Books of Holy Scripture in their own language, a large and flourishing congregation under an able and devoted Missionary. This congregation numbers 175 communicants.

There are also in this Diocese two Parishes composed of Norwegians. Wisconsin, being also accessible to other States and offering such advantages to emigrants, is peopled by an unusual number of Episcopalians, so that some of them are to be found in almost every village and farming district. This Diocese is also peculiarly interesting as the ground on which the experiment of a true Missionary School or College was so successfully tried. Nashotah has now become a Theological School, admirably fitted to train men for the Missionary Work on the very ground where their services are required.

The rapid extension of the Church in this Diocese is another marked feature of interest. Although little more than three years ago admitted into union with the General Convention, it has now about 30 organized Parishes and 26 Clergymen. There are also 12 Candidates for Holy Orders. Of the Parishes now existing there are several vacant, and besides these there are more than 20 stations where the Church is desired and could be built up permanently.

Of the Candidates belonging to the Diocese four expect to be admitted to Holy Orders on Trinity Sunday. But even these cannot be retained unless more means are accorded to the Bishop. The Parishes and Stations which require their services, however promising, cannot be self-supporting. The Domestic Committee can only allow to this important field $1500 a year, *i. e.* $150 towards the support of ten Missionaries. And what are these among so many? They may not thus, without a miracle, supply spiritual food to so great a multitude. The Bishop comes then to ask aid from the Church, to enable him to supply this pressing need. Few have a better right to ask it of others.

The most effectual way of extending this aid would be for Parishes, or individuals to say we will sustain a Missionary at this or that point. The Bishop is confident that if effectual help could be extended to him for *five* years, the Church in this Diocese would by that time be relieved from the necessity of asking assistance from others. The plan he proposes is to obtain subscriptions either for one year, or for five, towards this object. From three individuals, himself first, and one Parish in Wisconsin, he has $350 promised for the five years. If any of his friends, or rather we would say the friends of Christ and of His Church, are moved by this brief presentation of the case, to add their names to this honorable list, we shall be most happy to convey them to the Bishop. Or else, letters for the next two weeks may be directed to him at the office of the Banner, and after that time to 'Delafield, Wisconsin."—*Banner of the Cross.*

Diocese of Indiana.—On the fifth Sunday in Lent, the Rt. Rev. Bishop Upfold visited St. Mary's Church, Delphi, preached morning, afternoon and evening; administered the sacrament of Baptism to two infants, and the rite of Confirmation to six persons.

On Tuesday following, April 8th, visited Trinity Church, Logansport, read prayers, and preached in the evening.

On Wednesday, April 23d, visited Trinity Church, Michigan City, preached that evening, and also on Thursday evening, Friday morning and evening, (St. Mark's day,) and administered the rite of Confirmation to ten persons, one a sick person in private. Saturday, April 26th, rode to LaPorte and visited St. Paul's Church in that place—a vacant parish—and preached in the evening, the Rev. Mr. Brown of Michigan City reading prayers; the next day, the first Sunday after Easter, administered the sacrament of the Lord's Supper and preached in the morning; and in the afternoon administered the sacrament of Baptism to four adults, the rite of Confirmation to three persons, and preached—the Rev. Mr. Brown officiating in the desk.

Tuesday, April 29th, visited St. Paul's Church, Mishawaka, and preached in the evening. Wednesday, April 30th, rode to South Bend, accompanied by the Rev. Mr. Halsted, who assisted in the services, and preached, and returned to Mishawaka and preached in the evening; the Rev. Mr. Adams of Niles, Michigan, reading prayers. Thursday, May 1st, (St. Philip's and St. James') preached and administered the rite of Confirmation to four persons, and preached again in the evening, and also on Friday evening, May 2d.—*Banner of the Cross.*

For the Churchman.

Diocese of Illinois. — *Consecration.* — *Christ Church, Waukegan,* was consecrated to the Worship of Almighty God on the 13th inst., by the Rt. Rev. Bishop Chase. There were present and assisting on the occasion, of the Clergy, the Rev. Messrs. Chase, Clarkson, and Swope, of Chicago, and the Rev. Mr. Greenleaf, of Wisconsin. The sentence of consecration was read by the Rector, Mr. McNamara. The Bishop preached a most impressive and appropriate sermon, on the text, "But the Lord is in His holy temple: let all the earth keep silence before him." A confirmation was held after the sermon, when *nineteen* persons renewed their Baptismal vows. Several of these persons had been baptized on the Sunday previous, by the Rector, when he admitted *twenty* into the fold.

The Church edifice is in the Gothic style—built of brick—after designs planned by Mr. Upjohn, and generously presented to the Parish by the Rev. Dr. Muhlenberg. It will accommodate between 250 and 300 persons. The entire cost of the building and lots, will be about $2,200. The Parish was re-organized on the 1st of last June, when there were but *four* male communicants. God has abundantly blessed our efforts, for His Name's sake. We return our hearty and sincere thanks to those who have assisted us in any way. We are yet without a Communion Set—an Organ, and a Bell. The parishioners have made every sacrifice to do what they have done. Will any who are able, and who appreciate the great necessity of the above articles, assist us to obtain them? M.

Diocese of Florida.—We are happy to learn that a majority of the Standing Committees have signed the Testimonials of the Bishop elect of Florida. The matter is now before the Bishops, and we hope soon to hear, that by their assent a suffering Diocese will be supplied with a Bishop, and their number will be increased by the addition of one who will do honor to the high office.—*Banner of the Cross.*

New Publications.

Theophilus Americanus, or *Instruction for the young Student concerning the Church, and the American Branch of it*; chiefly from the 5th edition of Theophilus Anglicanus, by Chr. Wordsworth, D. D., edited by Hugh Davey Evans. Philadelphia: H. Hooker. 1851. Pp. 426. (For sale by Standford and Swords, New York,

This celebrated English work has been admirably adapted for American Churchmen by the learned editor, who, in his preface, has given a very minute and candid statement of the changes he has made. They consist chiefly in "the substitution of an entirely new 3rd part on the history, constitution, and civil relations of the American Church," "a supplementary chapter on the relations of the Church of England to the State," and the addition of a chapter "On Orders, Jurisdiction, and Mission,"—which points are very thoroughly and ably handled. A copious Index is added, which greatly facilitates references. Numerous authorities are cited from ancient Canons and early Fathers, and, in many cases, long and important quotations are given. Though it is modestly entitled a book for "Young Students," a great many of the Clergy, and multitudes of the laity, will find, both instruction and profit in its diligent study. It is a most excellent manual on Church Polity and Discipline, and will serve as a safe guide to more extensive and profound researches. It is printed with remarkable neatness.

A Grandmother's Recollections, by Ella Rodman, C. Scribner, New York, pp. 235, is a very well written and entertaining book for children, relating the youthful pranks of a wilful little girl, with sound warnings for others inclined the same way. The contrast between the appearance of the dignified elderly lady, and her recollections, is capitally managed.

The Glenn's, by J. L. McConnell, C. Scribner, is a tale of Western life, abounding in startling incidents and graphic details; the leading characters are ably drawn, and powerfully contrasted, and many of the descriptions are skilfully written. It gives evidence of much promise.

The Motheer-in-Law, by Mrs. Southworth, (D. Appleton & Co.) shews a very fertile imagination, and great skill in the arrangement of the plot. The prominent actress, however, is depicted as so atrocious in character, that horror and disgust are the predominant feelings, and this gives a forbidding aspect to the volume.

The Westminster Review, published by Messrs. L. Scott & Co., contains: 1. *Modern English Ballads,* a highly agreeable article. 2. *Recent Campaigns in India,* an able *resume* of the Sikh war 3. *English Mathematical Literature,* devoted chiefly to the labors of the late Professor Davis. 4. *Martineau and Atkinson on Man's Nature and Development*—their infidel tendencies and principles are severely exposed. 5. *Revolution and Counter-Revolution* on the late European changes. 6. *Marriage with a deceased wife's sister,* which is advocated with ability, but by arguments more specious than sound. 7. *Diplomatic Reform.* 8. *Ministerial Crisis.* 9. Postscript—*Education,* Foreign Literature, Critical and Miscellaneous Notices.

Blackwood's Magazine for May, from the same Publishers, contains: 1. *American Poets,* of whom Longfellow, Bryant, Whittier, Lowell, and Holmes are reviewed. 2. "My Novel," part 9. 3. *Transatlantic Tourists.* 4. *Onward Tendencies*—a pretended letter from one liberal to another—a satire on Free Trade, &c. 5. The Papal *Aggression Bill,* which is ably considered, and some of the leading errors and dangers of Popery are dealt with. 6. *Stephen's Book of the Farm,*—highly laudatory, and justly so. 7. *An Evening Walk* (Poetry). 8. *Modern State Trials,* a continuation of the trial of Humphries for forgery in the claim of the Earldom of Stirling. 9. The dinner to Lord Stanley.

The Book of the Farm, Numbers 18 and 19, have been received from the same publishers. They contain several illustrations, exceedingly well executed. It is to be remembered, that orders for this valuable work should be transmitted without delay, that the advanced postage after the first of July may be saved.

No. 29 of Appleton's Dictionary of Mechanics and Engineering has appeared. The principal articles are *Millstones; Mineral Kingdom, Modulus, Mortar, Mortising & Moulding Machines; Self Acting Mules, Needles, Oscillating Engines; Paper Machines,* and about 100 illustrations.

We have received the Mercersburg Review for May; Littell's Living Age, Nos. 364 to 368, from Messrs Dewitt & Davenport; and the *Sailors' Magazine* and the *Spirit of Missions* for May.

No. 38 of Messrs. Phillips, Sampson & Co.'s Boston Edition of Shakspeare's Plays has appeared, containing Othello, and completing the set; we are rejoiced to find another volume is to be published containing his *Minor Poems,* in the same superb style as the preceding. The admirers of the Bard of Avon will thus have a complete set of his works, unrivalled for beauty and cheapness.

The Young Churchman Catechised, by the Rev. W. H. Odenheimer, has been republished by Messrs. Stanford & Swords. Its merits are well known as an accurate and orthodox exposition of the Christian faith from Scripture, Antiquity, and the Book of Common Prayer, and among the many excellent works for the instruction of the Church's lambs, this forms one of the most trustworthy and appropriate.

Proposals for publishing the Memoir and Remains of the late Professor Ogilby.

At the instance of many of his friends, it is proposed to publish a selection from the Sermons and Papers of the late John D. Ogilby, D.D. A Memoir of his Life, prepared by his brother, the Rev. Frederick Ogilby, will be prefixed.

The volume will make 500 octavo pages, and will be printed with new type, on fine paper, and neatly bound in muslin. The cost to subscribers will be Two Dollars, payable on the delivery of the work.

The proceeds of the publication will be for the benefit of Dr. Ogilby's family.

The subscription paper, when signed, may be sent to the Church Depository, No. 20 John Street, New York, care of Mr. D. Dana, Jr., or to the office of the Banner of the Cross, No. 9 Sansom Street, Philadelphia.

The undersigned have consented to act as a Committee of Publication, for the Memoir and Remains of the Rev. Professor Ogilby, for the double purpose of doing service to the Church, by the dissemination of the admirable writings of one of her most devoted and most distinguished sons; and of securing to his bereaved Widow and Children the pecuniary benefit which may result from the publication.

On both these grounds, they feel at liberty to ask your co-operation in the undertaking, by procuring for it the patronage of your friends in accordance with the accompanying prospectus.

Very respectfully, your obedient servants.

Benj. I. Haight,
Wm. H. Odenheimer,
Sam'l. L. Southard,
Wm. H. Harrison,
G. M. Wharton,
John J. Chetwood.

We ask attention to the following notice:

Received by the Wisconsin, and will be opened in a day or two, at the Depository of The Gen. Prot. Episcopal Sunday School Union, No. 20 John st., a valuable invoice of the publications of the *Ven. Society for Promoting Christian Knowledge,* embracing the fine Folio, Quarto, Octavo, and Sixteen mo. Bibles of the Society, from the Oxford press, all containing the Apocrypha. Also, Doyly & Mant's Bible, 3 vols. Imp. 8vo, full calf; Nicholl's Help to the Reading of the Scriptures; Turner on the Epistles, and on the Gospels; James on the Collects; various other bound vols. of the Society; Reward books in packages. All which will be sold at prices just sufficient to repay the cost and expenses.

Orders will be received at the Depository for the publications of John Henry Parker, J. W. Parker, Rivington's, Mozley's, Rivington's, Martin's, Cleaver's, and other London houses.

To Correspondents.

"A Son of the Church" has not given his name, which is indispensable in a communication stating facts.

Died.

At Waterloo, N.Y. the 24th instant, Elizabeth Greene, wife of the Rev. Edward Livermore, aged 38 years.

Notices.

Statement of Missionary Stations and Missionaries

Appointed to the first April, 1852, by the Missionary Committee of the Diocese of New York.

Counties.	Stations.	Missionaries.
		Revds
Albany	Cohoes	Jas Adams
Columbia	Kinderhook	F T Tiffany
Delaware	Walton, Deposit and Hampden	J C Brown
Dutchess	Pleasant Valley and parts adjacent	S Davis
Essex	Minerva	G Huntington
Greene	Oakhill	L A Barrows
"	Windham and Lexington	Thos S Judd
"	Cairo	G Sayres
Herkimer	Fairfield and Norway	T Applegate
King's	Green Point	Thos Clark
Montgomery	Amsterdam	T L Franklin
Otsego	Exeter and Otego	John Hughes
"	Gilbertsville	J W M'Ilwaine
"	Cherry Valley and Sharon Springs	I L Townsend
Rockland	Piermont and parts adjacent	S G Hitchcock
St Lawrence	Morristown and Rossie	J Scoville
"	Waddington and Norfolk	J H Hanson
Suffolk	Islip and Patchoque	H M Davis
"	Sag Harbour	G C Foote
"	Setauket	F M Noll
Sullivan	Monticello	E K Fowler
Ulster	Marlborough and Milton	S Hawksley
"	Rondout	W T Smithett
Warren	Glen's Falls	J A Spooner
Washington	Granville	W H Williams
"	Sandy Hill and Fort Ann	S B Bostwick
"	Whitehall	G N Sleight

Stations Remaining Vacant.

Dutchess	Clinton and parts adjacent
Essex	Port Kent and Keeseville
"	Ticonderoga
Franklin	Malone
Greene	Prattsville and Gilboa
"	Greenville
Queen's	South Oyster Bay
St Lawrence	Canton
Warren	Chester
Washington	Fort Edward and Argyle
Westchester	N. Salem and Patterson, Putnam Co.

The majority of Missionary Stations are now filled with Incumbents. The Diocesan Committee wish, however, to supply all the remaining vacant Stations and Missionaries. They therefore invite and earnestly request from the Wardens and Vestrymen of the vacant Parishes, any information which can be givee respecting those stations, a list of which is published in the present number of this paper.

By order of the Missionary Committee of the Diocese of New York.

Thos. C. Butler, Sec.

CLERICAL CHANGES.

The Rev. Benjamin Franklin has been unanimously elected Rector of St. John's Church, N. L. and has accepted the Rectorship. His address hereafter will be Philadelphia.

Rev. Dr. Balch requests that his letters and papers may be addressed "Chester, Del. Co., Pa."

The Rev. Oliver S. Prescott having accepted the temporary charge of St. Botolph's Parish, Boston, requests that letters, &c., be directed to him at that city.

The Rev. J. Phelps has resigned the charge of St. Mary's Church, Delphi, Ind., and accepted an invitation to the charge of Trinity Church, Mineral Point, Wisconsin.

BURLINGTON COLLEGE.

The ninth Term of this Institution will open on the first day of May next. Early application is requested. Address, the Right Rev. Geo. W. Doane, D.D., President, Burlington, New Jersey. Apr 5 2m

ST. MARY'S HALL,
Burlington, New Jersey.

The Twenty-ninth Term of this Institution will open on the first day of May next. Early application is requested. Address the Right Rev. Geo. W. Doane, D.D., Rector.
Mar 29-2m

ST. JOHN'S CHAPEL.

On Sunday morning, a collection will be made in St. John's Chapel, in aid of the funds of the Protestant Episcopal Tract Society, very much need to enable a continuance of gratuitous distribution, to the needy and destitute, of the valuable tracts on the Doctrines and prinsiples of "The Ch. of the Living God, the Pillar and ground of the Truth."

ST. PAUL'S CHURCH, WILLIAMSBURGH.

The Rev. Henry Floyd Roberts, formerly of this village, having accepted the unanimous call of the Vestry of this Church, will by Divine permission, enter on his charge, on Sunday next, 1st day of June, being the Sunday after Ascension Day.

The congregation are temporally located at Franklin Hall, corner of Graham Avenue and Remsen st., until the completion of their Church edifice, commenced on the corner of 12 h and South 2nd sts. The Protestant Episcopal residents and public, are respectfully invited to attend, and aid in establishing the Parish, commenced under such favorable auspices, by their late lamented Rector, the Rev. Geo. W. Fash.

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 341 Broadway, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen aud Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since May 20, viz: Offgs Trinity ch, New Haven, Ct, 46; H G, Phila, 5; St Peters, Waterford, Pa, 3; thro' J K Siss, R A in S C, St Thaddeus, Aikin, (Jews) 6 62; St Philips, (Jews) 30 85; Bp Freeman's Mission, 16; Mo Miss Lec, 7 10; St Davids, Cheran, 25; A H Seabrook, for Ill, 20; Dr L M DeSaussure, 12 50; Miss Matilda Leverett, 3; Church offgs, 5; Edisto Island, for Washington, Texas, 10; All Saints, Waccaman, for S W, 65, (Jews) 22, Indians 10; Ch of the Messiah, North Sinter, 9 50. Total, 306 57.

THOMAS N. STANFORD, Treas.,
New York, May, 27, 1851. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of May 19, the following contributions, viz.: Maine Saco, Trinity, 5; Fort Hamilton, NY, St Johns, Moses Wanzer, Esq, Fem Sch B'g, Chi, 100; Phila, Pa SS Grace ed. 10 pupils, Af, 200; Geneva, W NY, an Episcopal family, Af, 20, Chi, 10; Bloomsbury, Pa. St Pauls, 10; Charleston, So Ca, St Peters, for Mrs Hill's Sch, Athens, 81 31; Af Mission, 152 46; Salary Bp Boone, 589 70; Educ under do, Chi, 64 50; Frederick Co, Md, Urbana, Miss Mary Beall, use of Bp Boone, 6. Total, 1238 97.

P. P. IRVING,
May 26, 1851. 2 Park Place.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 20th inst. All Saints. Rev W E Eigenbrodt, 18 40. Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
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PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 20th inst. Trinity, Rev E Y Higbee, 47 85; a clergyman, donation, 1; Mrs H Laight, to constitute herself a life member, 10; Major P Kearney, US Army, to constitute him a life member, 10. Total, 68 85. Donations and subscriptions thankfully received by

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New York, May 27, 1851. 20 John street.

THE SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of the following donations to the Mariners' Home, under his pastoral care: from E Ludlow, Esq, 25; H H Trowbridge, 4 84; a lady in Brooklyn, 1; thro' J T Adams, Esq, 50; from Messrs Siffken and Ironside, 50; S Brown, Esq, 50; Henry Chauncey, Esq, 50; F G Faster, Esq, 50; Messrs Howland and Aspinwall, 25; from Messrs Goodhue & Co, 25; R B Minturn, Esq; 25 from Messrs Boerman, Johnston & Co. Total, 355 84.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway. }
T. P. Cummings, 74 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane. }
May 22, 1851.

The undersigned gratefully acknowledges the receipt of the following alms, viz: per the hands of Thos N Stanford, Esq, from a lady, 1; from a female member of St John's ch, Wheeling, Va, 10; St Peters, Phila, viz: for Mr Breck, 4, for Mr Merrick, 4, and for the Mission, 11, also 1 from J H S, per J L Aspinwall, Esq. Total 26.

JAMES LLOYD BRECK,
St. Paul, Minn., May 9. For the Minn. Mission.

LITTELL'S LIVING AGE, No. 368, 12½ cents.

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1. Julius Cæsar, *Quarterly Review.*
2. Defeat of Italy, *Edinburgh Review.*
3. Death of the Martyr, *Bentley's Miscellany.*
4. Execution of Fieschi, Morey and Pepin, *Do.*
5. Farina's Eau de Cologne, *Chamberr' Journal.*
6. The Stones of Venice, *Examiner.*
7. A Day's Dredging in Salcombe Bay, *Chambers' Journal.*
8. Easter 1851, in the Anglican Church. The Church in the Colonies, *Spectator.*
9. The Chrystal Palace. Change of Season. Objects and Prospects of M. Guizot's Enterprise, *Spectator.*

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May 31-2t$ JESSE DELANO.

Poetry.

From the Banner of the Cross.

Thoughts for the Season.

"Touch me not; for I have not yet ascended to my Father."

The Lamb of God has paid,
In life's warm crimson drops, the price untold,
Of soul's redeemed; and in the tomb all cold,
And dark, and still, has laid.

The Lord of life has broke
The spell of Death, and from His prison door
Has walked in glorious state, to feel no more
The tyrant's crushing stroke.

The risen Saviour waits;
Unwilling yet to leave his trustful band,
Though Seraphs, robed in light, expectant stand
At heaven's unfolded gates.

Thou Lamb of God, yet stay,
And let this earth, where thou hast toiled and died,
Receive Thy foot prints, till the cleansing tide
Has washed our sins away.

Thou Lord of life, remain,
Immortal with the mortal, tarry here,
Till hope, firm fixed and bright, our spirits cheer,
That we shall live again.

Thou risen Saviour, be,
As now, still near to us, till with the eye
Of faith, that never droops, we may descry
That home of bliss secure beyond the sky.
Where we shall rest with thee.

Gloucester, May 10, 1851. J. M. B.

Selected Matter.

From the London Times.

An order made by the Lord Chancellor on Wednesday, concludes, as far as the public are concerned, the short but eventful history of Miss Augusta Talbot. The young lady will for the future be secured against the manœuvres of Dr. Wiseman's satellites by the protecting hand of a husband. Her "worldly advantages" can no longer be turned into the instrument of her permanent misery. The bait, indeed, retains its attractions, but henceforth it is so carefully guarded as to render any attack unavailing, no matter with what astuteness contrived or with what audacity carried out. We cannot, however, dismiss the subject without adverting once more to a few of its more prominent features as illustrative of the policy of the Roman ecclesiastics. They so seldom suffer a corner of the veil behind which their intrigues are carried on to be lifted even for a moment, that we must not let the precious occasion slip by unimproved. It is curious enough to think that whilst so many millions of us are toiling every day and night in a glass house and courting publicity in our acts, a small section of spiritual partisans is carrying on stealthy warfare against the weakness and timidity of the weakest and most timid among us. While we are working they are plotting—what we have sown they will reap, unless order be taken in the matter. Our main object, however, in once more recurring to this story is this. Miss Talbot, indeed, is safe. We will not say that she has escaped, bnt she has been literally wrested from the hands of the Roman priests. In her case the three greatest powers in England—the House of Commons, the Courts of Law, and the public press advanced to the rescue. Subterfuge and falsehood were in vain. Had any resistance been made, the Roman ecclesiastics immediately concerned, and probably others besides, would have been swept away like chaff before a torrent. They consented reluctantly enough to let their victim loose. Still she was produced, and before irreparable damage had been done. But how often is it that so many fortunate circumstances will unite as in this instance of Miss Talbot? The name she bore, the very amount of her "worldly advantages," her near connexion with persons who were able and willing to bring her case before the Commons—are not incidents of ordinary occurrence. Then, again, public feeling had already been strained to a high pitch by the recent invasion of the Queen's prerogative. The House was sitting; the Chancellor, if not very eager in the matter, was at least in such a position that he could not but investigate it in open court; the public press was peculiarly disposed to invite attention to the progress of the story. Hundreds upon hundreds of cases have, no doubt, occurred which probably resemble that of Miss Talbot in all particulars but the amount of her fortune; and other Doyles and Hendrens have secured the victims and harvested the golden prizes with impunity. We repeat it, unless order be taken in the matter by those whose duty it is to see proper securities introduced into the statute-book, such cases will occur again and again; therefore it is we feel ourselves compelled once more to call attention to the leading features of this individual case.

The more deliberately we reflect upon this story, and with all the additional light which has been thrown around it by the investigation before the Chancellor, the less reason we see to doubt the correctness of the views which we had taken of it from the first. The Chancellor's judgment—not a very willing judgment, we take it—blew all Mr. Rolt's aspersions against Mr. Craven Berkley to the four winds. It remains clear that even in Lord Truro's view the conduct of Dr. Doyle was of a very dubious nature, and such as to provoke very severe animadversion from the Court. What are the facts in brief? First, we find that Dr. Doyle obtained unlimited influence over the late Mr. Talbot, previously to and at the time of his decease, and thus procured his own nomination to the office of guardian over his infant children. All this will be found set forth *in extenso* in a letter which appeared in our columns from a gentleman who was brother to the late Mrs. Berkeley, and consequently is uncle to Miss Talbot. After a little preliminary squabbling with Mrs Berkeley, during the short time that intervened between her first husband's death and her own, Dr. Doyle, by way of fulfiling his trust, placed his young ward, then about ten years of age, in a convent in the West of England, where she was sedulously trained for nine years, or thereabouts, to habits of conventional submission and obedience. At the end of this period she was brought out into the world for twelve weeks, and towards the conclusion of this short hiatus in her conventual career we find the young lady engaged in writing an "earnestly supplicating" letter to our estimable correspondent, Dr. Hendren. She asks his worshipful permission to be allowed to qualify herself for profession. Dr. Hendren writes to "dissuade" her, and the effect of his dissuasion is so potential that three months after quitting the convent, we find the young lady once more secure in it in the formal character—of a postulant, boasts Dr. Hendren; of a non-postulant, writes poor Miss Talbot, mystified herself, of a non-postulant postulant sighs out the explanatory Superior. Dr. Doyle all the while knows "nothing about nothing," or knows just so much as may serve him to trump up a colorable story, but ignores every particular which might involve him in trouble with the Chancellor. Let it be remembered all this while that Miss Augusta Talbot is entitled, on attaining her majority, to the sum of 85,000*l.*—that when the curtain draws up on her appearance in the drama, we see her sitting in a parlor of the Taunton convent, between the mild, seraphic Jerningham and poor Mr. Berkeley. These being the *dramatis personæ*, the subject of their dialogue is the profession of nuns in general, and Miss Talbot's profession in particular. The trio discourse about white veils and black veils, and how Miss Talbot is to dispose of her property after profession. The young lady speaks as she has been tutored; poor Mr. Berkeley throws in a word or two of common sense *en pure perte*, and Jerningham contributes a few timely shrugs and judicious winks. The result is, that Mr. Berkeley rushes up to town and prepares a petition to the Commons, begging the assistance of their hon. House, against a parcel of rascals, male and female, who are engaged in an attempt at kidnapping his niece. The Lord Chancellor admitted afterwards that he was very much in the right.

We must be pardoned for mentioning at this point our own share in the matter, as it proved the means of inducing honest Dr. Hendren to interrupt for a few hours his ministrations at the altar of truth. As an answer to a few comments we offered upon Mr. Berkeley's petition, that estimable divine rushed to the rescue, rebuking us for our attempt to interfere between the Roman ecclesiastics and their anticipated spoil. Poor Dr. Hendren! his only fault was that of other great men—he was before his time. He should have waited a few months longer, and have reserved the Tridentine Canons to justify the realised, not the anticipated gains. The result, however, of the whole story is this—what one Roman Catholic bishop denies upon oath another solemnly affirms in a letter to a public journal. However Dr. Doyle may escape out of this dilemma, it is clear that he placed or left his ward in a position in which her property would of necessity have been embezzled but for the operation of the forces which were brought to bear against the contrivers of the plot. No one can be silly enough to place one jot of reliance upon the trumpery subterfuges about Miss Talbot's anomalous position at the Nunnery. All this was merely the wriggling of the scotched snake. The best comment upon Dr. Doyle's conduct, is to be found in the Chancellor's judgment—a judgment which, however correct in its premises, did not particularly shine in point of practical inference. Dr. Doyle's conduct was pronounced to be highly reprehensible. Lord Truro declared that he would take right good care, during the short time that was to intervene between Miss Talbot's escape from the Nunnery and her majority that none of the crew should get round her again. The result of her removal from bad influence is at once discernible in the announcement of her approaching marriage. We very heartily congratulate the young lady upon the event. We trust that she may have many years of happiness before her, and may so profit by past experience as to beware in future of such unscrupulous advisers as the ecclesiastics of her own Church. Meanwhile, although Miss Talbot is safe, can no legislative precaution be taken to prevent the recurrence of such intrigues as have just been defeated, for the future?

The World's Fair.

The Report of the Commissioners at the opening of the great Exhibition presents some interesting features, and its publication may prove gratifying to our readers—

"May it please your Majesty,—We, the commissioners appointed by your Majesty's royal warrant of the third January, 1850, for the promotion of the Exhibition of Works of Industry of all Nations, and subsequently incorporated by your Majesty's royal charter of the 15th of August in the same year, humbly beg leave, on the occasion of your Majesty's auspicious visit at the opening of the Exhibition, to lay before you a brief statement of our proceedings to the present time.

"By virtue of the authority graciously committed to us by your Majesty, we have made diligent inquiry into the matters which your Majesty was pleased to refer to us—namely, into the best mode of introducing the productions of your Majesty's colonies and of foreign countries into this kingdom—the selection of the most suitable site for the Exhibition—the general conduct of the undertaking, and the proper methed of determining the nature of the prizes, and of securing the most impartial distribution of them.

"In the prosecution of these inquiries, and in the discharge of the duties assigned to us by your Majesty's royal charter of incorporation, we have held constant meetings of our whole body, and have, moreover, referred numerous questions connected with a great variety of subjects to committees, composed partly of our own members and partly of individuals distinguished in the several departments of science and the arts, who have cordially responded to our applications for their assistance at a great sacrifice of their valuable time.

"Among the earliest questions brought before us was the important one as to the terms upon which articles offered for exhibition should be admitted into the building. We considered that it was a main characteristic of the national undertaking in which we were engaged, that it should depend wholly upon the voluntary contributions of the people of this country for its success; and we therefore decided, without hesitation, that no charge whatever should be made in the admission of such goods. We considered also that the office of selecting the articles to be sent should be entrusted, in the first instance, to local committees, to be established in every foreign country, and in various districts of your Majesty's dominions, a general power of control being reserved to the commission.

"We have now the gratification of stating that our anticipations of support in this course have in all respects been fully realised. Your Majesty's most gracious donation to the funds of the Exhibition was the signal for voluntary contributions from all, even the humblest classes of your subjects, and the funds which have thus been placed at our disposal amount at present to about £65,000. Local committees, from which we have uniformly received the most zealous co-operation, were formed in all parts of the United Kingdom, in many of your Majesty's colonies, and in the territories of the Honorable East India Company. The most energetic support has also been received from the governments of nearly all the countries of the world, in most of which commissions have been appointed for the special purpose of promoting the objects of an exhibition justly characterized in your Majesty's royal warrant as an Exhibition of the Works of Industry of all Nations.

"We have also to acknowledge the great readiness with which persons of all classes have come forward as exhibitors. And here it becomes our duty to return our humble thanks to your Majesty for the most gracious manner in which your Majesty has condescended to associate yourself with your subjects by yourself contributing some most valuable and interesting articles to the Exhibition.

"The number of exhibitors, whose productions it has been found possible to accommodate, is about 15,000, of whom nearly one-half are British. The remainder represent the productions of more than 40 foreign countries, comprising almost the whole of the civilized nations of the globe. In arranging the space to be allotted to each, we have taken into consideration both the nature of its productions and the facilities of access to this country afforded by its geographical position. Your Majesty will find the productions of your Majesty's dominions arranged in the western portion of the building, and those of foreign countries in the eastern. The Exhibition is divided into the four great classes of—1. Raw Materials; 2. Machinery; 3. Manufactures; and 4. Sculpture and the Fine Arts. A further division has been made according to the geographical position of the countries represented; those which lie within the warmer latitudes being placed near the centre of the building, and the colder countries at the extremities.

"Your Majesty having been graciously pleased to grant a site in this, your royal park, for the purposes of the Exhibition, the first column of the structure now honored by your Majesty's presence was fixed on the 26th of September last. Within the short period, therefore, of seven months, owing to the energy of the contractors, and the active industry of the workmen employed by them, a building has been erected, entirely novel in its construction, covering a space of more than 18 acres, measuring 1851 feet in length, and 458 feet in extreme breadth, capable of containing 40,000 visitors, and affording a frontage for the exhibition of goods to the extent of more than 10 miles. For the original suggestion of the principle of this structure the Commissioners are indebted to Mr. Joseph Paxton, to whom they feel their acknowledgements are justly due for this interesting feature of their undertaking.

"With regard to the distribution of rewards to deserving exhibitors, we have decided that they should be given in the form of medals, not with reference to merely individual competition, but as rewards for excellence in whatever shape it may present itself. The selection of the persons to be so rewarded has been entrnsted to juries composed equally of British subjects and of foreigners, the former having been selected by the Commission from the recommendations made by the Local Committees, and the latter by the Governments of the foreign nations the productions of which are exhibited. The names of these jurors, comprising as they do many of European celebrity, afford the best guaranty of the impartiality with which the rewards will be assigned.

"It affords us much gratification that, notwithstanding the magnitude of this undertaking, and the great distances from which many of the articles now exhibited have had to be collected, the day on which your Majesty has been graciously pleased to be present at the inauguration of the Exhibition is the same day that was originally named for its opening, thus affording a proof of what may, under God's blessing, be accomplished by good will and cordial co-operation amongst nations, aided by the means that modern science has placed at our command.

"Having thus briefly laid before your Majesty the results of our labors, it now only remains for us to convey to your Majesty our dutiful and loyal acknowledgements of the support and encouragement which we have derived throughout this extensive and laborious task from the gracious favor and countenance of your Majesty. It is our heartfelt prayer that the undertaking, which has for its ends the promotion of all branches of human industry, and the strengthening the bonds of peace and friendship among all the nations of the earth, may, by the blessing of Divine Providence, conduce to the welfare of your Majesty's people, and be long remembered among the brightest circumstances of your Majesty's peaceful and happy reign."

His Royal Highness then handed the address to her Majesty, with the catalogue of the articles exhibited, to which the following gracious reply was made by the Sovereign, which was listened to with the deepest interest and most profound attention:

"I receive with the greatest satisfaction the address which you have presented to me on the opening of this Exhibition.

"I have observed with a warm and increasing interest the progress of your proceedings in the execution of the duties entrusted to you by the Royal Commission; and it affords me sincere gratification to witness the successful result of your judicious and unremitting exertions in the splendid spectacle by which I am this day surrounded.

"I cordially concur with you in the prayer that, by God's blessing, this undertaking may conduce to the welfare of my people, and to the common interests of the human race, by encouraging the arts of peace and industry, strengthening the bonds of union amongst the nations of the earth, and promoting a friendly and honorable rivalry in the useful exercise of those faculties which have been conferred by a beneficent Providence for the good and the happiness of mankind."

From the Daily State Register.

Trial for Libel.

Albany Circuit, March Term—Hon. A. J. Parker, Justice

Selkirk vs. Phelps, et al.—This action, after a five day's trial, terminated on Friday, the 28th, in a verdict for plaintiff. As the case has attracted some attention in the community, we will state some of the facts as communicated to us.

The plaintiff is the Rev. Edward Selkirk, of Trinity Church, in this city. The action was brought against S. F. Phelps, Wm. M. Hughes, T. P. Waters, John Ten Eyck, and Granville Slack, for the publication of a written charge that the plaintiff was guilty of passing counterfeit money knowing it to be such. The defendants plead that the charge was made without malice, and in good faith to the vestry of Trinity Church, for the purpose of procuring an ecclesiastical investigation, and averred that the charge was true, and that the plaintiff had passed counterfeit money with the intent to defraud, to one Wm. A. Corbiere, and to the sexton of his church.

A technical publication was proved with express malice as to three of the five defendants, whose names was signed to the paper containing the charge before such publication.

The main evidence on the part of the defence was given by one of the defendants and the wife of that defendant, who stated in substance, that in Dec. 1848, the ladies of the church got up a Fair, the proceeds of which were afterwards directed by them to be given Mr. Selkirk, to be applied toward the purchase of carpeting, &c., for the church; that among the money taken at the Fair, was a counterfeit $3 bill and a spurious Mexican dollar: that after the Fair the ladies who had the charge of it, met to settle the accounts and determine what should be done with the money; that at that meeting the plaintiff was present for a short time, and was shown the counterfeit bill, and also informed that it was counterfeit, and was also told that a spurious dollar coin was among the silver, of which there was nearly one hundred dollars, and in all over three hnndred; that the money was previously counted, the bills done up in packages which were marked with their contents, and placed in a small box with the silver; that the ladies directed the proceeds of the Fair to be given plaintiff to be used as above stated, and the plaintiff soon took his leave to attend a lecture before the Young Men's Association, leaving the ladies with the money in their possession; that the plaintiff called next day, took the box of money and gave his receipt for the contents; that some six weeks afterwards, Mr. Corbiere called on him to get a balance due him of nearly two hundred dollars, for carpeting; that Mr. Selkirk took a package of bills from the box and threw it down as containing the amount of money marked upon it; that Mr. Corbiere counted the same, and also the amount of silver which made the balance, taken from among the coin in the box: that Mr. Corbiere took the money to the Commercial Bank to deposit, when a $3 bill was thrown out as bad and a $1 coin, the latter of which was tested and also pronounced spurious; that the bill and coin were returned to plaintiff, who redeemed them with good money.

The defendants also alleged in their answer, that plaintiff had passed the bill and coin to the sexton of the church, after they were returned to him by Mr. Corbiere, but offered no proof on that point. It was proved by the other ladies present when the bill was alleged to have been shown the plaintiff, that no bill was exhibited to the plaintiff to their knowledge; that they heard one of the defendants say, that there were four dollars of bad money among the proceeds of the fair, but nothing more.

It was proved on the part of the plaintiff, that he having funds in his hands out of which the sexton was to be paid, and the sexton calling for his pay, when there was not enough of that fund to discharge the debt; the plaintiff said he would borrow from the money received at the fair until he could replace it, the balance required to pay the sexton, and thereupon took out some of that money, and among it the disputed bill and coin, which he exhibited to the sexton, informing him that both had been disputed; that the sexton examined the coin, sounded it upon the table, cut it with his knife, and informed the plaintiff he was satisfied it was good, and offered to take it on his pay; that the bill he offered to take to ascertain whether it was good or bad, but did not offer to take that as part of his pay; that he was permitted to take the bill and coin as he had proposed; that he took the bill to Mr. Hendrickson, a broker, who pronounced it counterfeit, and he took it home and laid it away; when some months afterwards being asked about it by plaintiff, returned it to him, but kept and disposed of the coin as good, and it was not afterwards disputed.

The jury found a verdict for the plaintiff for five hundred dollars damages.

Discovery of Ancient Manuscripts.—Much excitement has recently been occasioned in Constantinople, by the discovery of an immense treasure of Greek manuscripts, of the highest antiquity. They were found by a learned Greek named Simonides, in a cave situated at the foot of Mount Athos. Among them it is said are many celebrated works quoted by ancient writers, and, until now, supposed to be lost. These will be of the highest importance in throwing light on many parts of history hitherto obscure or of questionable authority. There are also several manuscripts filled with characters, calculated it is supposed to elucidate the meaning of hieroglyphical inscriptions. All these singular volumes are composed of very thin membrance, the nature of which is not stated. The discovery has already applied the knowledge obtained from some of them to the interpretation of the inscriptions engraved on the obelisk of the Hippodromus at Constantinople.

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In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I. $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," to give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

REPORT FOR APRIL, of the New York Life Insurance Company, 106 Broadway. This institution during the month of April, 1851, has issued One Hundred and Thirty-nine policies, viz:

To Merchants	43	To Manufacturers	10
Lawyers	7	Mechanics	17
Clerks	12	Agents	3
Farmers	15	Clergymen	5
Ladies	2	Machinists	3
Physicians	3	Public Officers	2
Hotel Keepers	3	Others	14
	85		54
			85

Total for the month, 139
Whole number of policies issued by the Company, 6955
Accumulated capital, January 1st, 1851, $354,755

A Dividend of Fifty per cent. has been declared for the year ending Jan. 1, 1851. Also, an interest of six per cent. payable cash on all previous dividends.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 63 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS This Institution is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance; one-half upon admission, and the other half at the end of five mos. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. DeLancey, DD., L. L. D., Geneva; Rt. Rev. T. C. Brownell, D.D., D. L. L., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D. D. President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

A CLERGYMAN of the Church, who has for the last ten years, been engaged in teaching the languages and mathematics, desires a situation as assistant or associate in some school in the city. References will be given to the leading clergy of the city, and to former patrons. Address "Georgius," Churchman office. May 24-5t

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE "Mutual Benefit Life Insurance Co.," August 11, 1850.

Balance January 1st, 1850		$935,994 90
Deduct for losses then unpaid		40,350 06
		895,644 96
Received for premiums to Aug. 1, 1850	$281,808 20	
" " interest " "	29,581 36	
	311,389 56	
Paid losses, expenses, and for purchased policies	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do	39,834 69–124,416 44	—186,973 12
Nett accumulated fund,		1,082,618 09
ASSETS.		
Cash on hand	6,941 34	
Bonds and mortgages	375,889 45	
Real estate	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies	664,043 47	
Loans on scrip	6,015 01	
Paid at agencies, and in course of transmission	12,760 70	
		1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and swo octaves of Pedals, 21 feet 4 inchs high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.

Vice-Presidents:
ISAAC F. COX, 30 South William street.
ISAAC FRYER, 271 Pearl street.

Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Trustees:
Henry Fisher, Elizur Ward, Edward Haight, Joseph M. Browning, James Warren, Walter T. Welchman, Richard Sill, John G. Ambler, Charles P. Burdett, Charles Tronton, John Wight, George McLaughlin, John R. Lewis

Counselors:
Rev. W A Mulenburgh, DD, Rev. T H Taylor, DD, B I Haight, DD, J H Price, DD, H J Whitehouse, DD, Gregory T Bedell, Charles H Halsey, Benjamin Evans

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.